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VITA SANCTI TATHEI AND BUCHED SEINT Y KATRIN

RE-EDITED, AFTER REES, FROM THE MSS. IN THE BRITISH MUSEUM

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BY

H. IDRIS BELL, M.A.

BANGOR
1909

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II.

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INTRODUCTION

A republication of the lives of saints collected and published by W. J. Rees in 1853, under the title *Lives of the Cambro-British Saints* has long been desired by students of early Welsh history. The texts given by Rees are so full of blunders that without verification it is unsafe to use them for any purpose; and although Professor Kuno Meyer published in *Y Cymmrodor*, xiii, 76ff. a list of corrections, these are far from exhaustive, especially as regards the Latin lives, and not always quite accurate; moreover it is inconvenient to have to turn in each case to that list before using Rees's text. It will therefore be of some service to students of Welsh history to re-publish the lives in full; and to this undertaking the present volume is a small contribution.[1] The most important of the lives is undoubtedly that of St Cadoc; and the selection of the two here published is due not to their greater value but to their greater brevity. The life of St. Cadoc would greatly exceed in length the limits of a single volume of this series, and I have not at present sufficient leisure to justify me in undertaking so large a work.

It will, perhaps, be well to explain the principles followed in this edition. A translation of each life was given by Rees in his volume, and a re-translation may, therefore, seem superfluous; but Rees's renderings—of the Latin lives, at least—are so inaccurate as to be in many cases worse than useless, and the life of St. Tathan, therefore, since it may

[1] The Rev. A. W. Wade-Evans has already edited the *De Situ Brecheniauc* (*Y Cymmrodor* xix, 18ff.)

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happen that some subscribers might not readily make their way unaided through the occasionally not very easy mediaeval Latin, I have entirely re-translated. But as this Society is one for the publication of Welsh texts, and a sufficient knowledge of mediaeval Welsh may therefore be assumed in all readers, a translation of the life of St. Catharine seems unnecessary. In making my translation of the life of St. Tathan, while not departing from the original in anything essential, I have aimed at some measure of literary expression, and have chosen, as more suitable to the character of the legend, a slightly archaic style. A closely literal rendering would be tedious to those unacquainted with Latin, and to such as can read the original it is unnecessary. Historical commentary, since I know little of early British history, I have avoided. This may safely be left to specialists ; the first requisite is an accurate text, without which the specialist cannot profitably work. In the commentary on the Latin text I have confined myself to matters of palaeography, but have added a few more general notes to the translation.

In the transcripts of both lives I have kept as closely as possible to the originals. The MSS. are exactly followed as regards punctuation and the use of capitals, and though abbreviations are in all cases extended the letters supplied are distinguished by italics. All words or letters which in the original are in red are here underlined ; where initials are inserted in blue the fact is stated in the notes. All corrections of words or letters and all marginal notes are recorded ; but it has not seemed worth while, except in one or two cases, to notice corrections of punctuation marks. The spacing in the Latin text is fairly regular, and in cases where words are run together or divided I have given them in the correct

form, as the irregularities have no significance. An exception has been made in the case of the word *deitico* on p. 2, which, being apparently new, is given as written in the MS. (*de itico*). In the Welsh text, on the contrary, the practice of the scribe as to spacing is of more importance, and the MS. has been followed, except in cases where words always in other places written separately are run together owing to want of room at the end of a line. It should be remarked that the spacing is by no means regular, and there is sometimes room for differences of opinion as to whether the scribe meant to separate two words or not. This will explain occasional discrepancies in this respect between the present text and that of Rees. In both lives a distinction has been made between the two kinds of s (s and ſ) and r (r and ꝛ), and the divisions of lines and pages are indicated.

A brief account of the two lives will, perhaps, be useful to the readers of this volume. That of St. Tathan is, with one exception, the only extant biography of this saint, who does not seem indeed to have enjoyed any very extensive reputation. The exception is the short life given in Capgrave's *Nova Legenda*;[1] but that is merely an abridgement of the present one, and possesses no independent authority. It serves in places to clear up obscurities in the text of Vesp. A. xiv, and is once or twice referred to in the notes as *Nov. Leg.* Some of the stories concerning Tathan which occur in the *Vita* appear also in the life of St. Cadoc, under another form of his name, Meuthi.[2] There, too, he is described as the instructor of St. Cadoc. It should, perhaps, be added

[1] See *Nova Legenda Anglie*, ed. by Carl Horstmann, Oxford, 1901, 2 vols., vol. ii, pp. 361-363. [2] Mr. Wade-Evans points out that Tathan and Meuthi are apparently two forms of the same name, due to the honorific prefixes *mo* and *to*, and the diminutive or endearing suffix *an*.

that whereas according to the *Vita* and the general consensus of authorities St. Tathan's day fell upon the 26th of December, in the *English Martyrologe*[1] it is given as the 23rd of November.

The MS. from which this life is taken, Cott. MS. Vesp. A. xiv, is a composite volume, made up of three separate MSS. That in which the life of St. Tathan occurs seems to date from about the beginning of the 13th century. It contains (*a*) a calendar mentioning many Welsh saints, (*b*) a Cornish vocabulary, (*c*) the 'De Situ Brecheniauc,' (*d*) a collection of the lives of Welsh and Irish saints, in which is included the present life. The MS. contains rubricated headings, which in the life of St. Tathan are occasionally relegated to the margin, and initials in red, blue, and green. There are a number of marginal notes in various later hands. The scribe was careless, and corrections are numerous. Even now, the text seems in places corrupt.

A striking feature of this life is the verses which occur in several places. Except in two cases[2] these are speeches attributed to the saint, and might be regarded as due to some reputation which he enjoyed as a poet; but the two exceptions, in which the narrative itself suddenly passes into verse, cannot be so explained. It seems a very probable inference that this life was founded upon an earlier one in hexameters; and thus the verses incorporated in it are of considerable interest as giving some indication

[1] *The English Martyrologe*, by I. W[ilson], London, 1608, p. 322. Tathan is the saint of St. Tathan's in Glamorganshire, and perhaps of the now extinct Llanveithin in Llancarvan, in the same county. He is also the saint of Caerwent in Monmouthshire, where a regrettable attempt has been made to supplant him in favour of St. Stephen, whose day also falls on December 26th (Wade-Evans). [2] Those on p. 4, and the two lines on p. 8, beginning 'pressit equus,' and written as prose.

of the character of the earlier life. So far as can be judged from these scanty remains the poem was somewhat fuller than the present version, the speeches being reported in direct oration. The hexameters are for the most part of the type known as leonine, *i.e.* hexameters in which the final word rhymes with that preceding the caesural pause; and the same rhyme is several times continued for more than one line. An exception is seen in the case of the verses on page 12, where the first line only is strictly leonine. All four lines rhyme together at the end, and in addition there is an internal rhyme between lines 1 and 2 (*vivit* and *ludit*) and again between lines 3 and 4 (*creatorem* and *volucrem*). Another exception is the first couplet of the verses on page 5, which is of the dactylic kind, with internal rhymes, familiar, for example, in the 'rhythm' of Bernard of Morlaix.[1]

Not only, however, does the life contain verses probably derived, as conjectured, from an earlier life in hexameters; it seems itself to be in a sort of rhymed doggerel verse.[2] The verse is very rough, and it is not possible to trace it throughout, but in many places the rhymes are unmistakeable and too regular to be accidental. Take for example this passage from the beginning:

Rex quidam Hibernie, regum illius insule nobilissimus,
regali linea ortus, nomine Tathalius,
habuit filium unicum Tatheum nominatum
legitimis moribus ornatum

[1] cf. 'Pax ibi florida, pascua vivida, viva medulla,
Nulla molestia, nulla tragoedia, lachryma nulla.
O sacra potio, sacra refectio, pax animarum,
O pius, O bonus, O placidus sonus, hymnus earum!'

The first of the two lines in the text is of course unmetrical. *Nobilis* has to be scanned as a dactyl though the next word begins with a consonant. [2] This was pointed out to me by Mr. J. P. Gilson.

et a primeva etate ab omnibus illecebris immaculatum,
purum et conspicuum quasi auri metallum.
In hac virginali puritate manens,
nullis in eo videntibus quod fieret inconveniens,
orabat cum sedulitate, etc.

More striking is the speech of the angel (page 2):

In nocte proxima vox angelica alloquitur sopientem :
' Ecce asto et consulo ne postponas primitivam intentionem.
Caducam hereditatem ne diligas,
infinitam patriam non amittas.
Quecumque videtis in seculo
evanescunt cum luctu et periculo.
Luctuosa universa que auditis,[1]
periculosa omnia que respicitis.
Respicite ergo perpetualia,
quatenus reloceris dextralis in parte dextra.
Qualis enim et quantus debet esse vigor intrinsecus,
ut possit[2] expelli occultus insidiator et inimicus !
Die crastina sine dilatione ad equoreum ostium tendito,
et ad Britanniam transire ut destinatum est tibi qualitercumque poteris precipio.'[3]

It is, however, in the peroration, where the writer lets himself go, that the verse is most unmistakeable :

Quis non celebret affectuose huius diei celebritatem ?
Quis non honoret et non collaudet honoris et sanctitatis dignitatem ?
Pater enim erat tocius Guentonie ;
patrem vocabant et adhuc vocant indigene.
Nullus erat ausus aliquem de suis ledere ;
si lesisset vindicaretur quasi reus ex crimine.
Defensor erat silvestris patrie,
refugium eiusdem sine violatione.
Patienter sustinebat omnia illata,
nunquam irascens, sobria mens ut columba.
Quicquam dabatur illi largiter dabat
et exigentibus nulla negabat.
Non fuit largior in occidentali plaga,
hospites recipiens et reddens hospicia, etc.[4]

The life of St. Catharine, which follows that

[1] MS. *audistis*, no doubt incorrectly. [2] Omitting the meaningless *non* of the corrector. [3] This is presumably the right order. Possibly *ut—tibi* is a later insertion. [4] Similar doggerel verse may be seen, for example, in Edélestand du Méril, *Latina . . . Carmina* (Paris, 1847), p. 61ff, *Vie de St. Chef.*

of St. Tathan, is not only of interest as one of the too few examples of mediaeval Welsh prose, but is also noteworthy because of its divergences from the usual form of the legend.[1] It is the last article in the Cotton MS. Titus D. xxii, which dates from the first half of the 15th century,[2] and is neatly written, with but few corrections.

Lives of St. Catharine may be divided broadly into two main classes, those which give the saint's earlier life and mystical marriage, and those (more strictly to be called *passions* than *lives*) which confine themselves to her martyrdom and the events which led up to it. It is to the latter class that this life belongs, but, as already said, it shows some striking divergences from the usual type, which give it a place apart. The chief of them are as follows:

a. Catharine is made the daughter of the King of Constantinople, called Alexander, instead of, as usual, the daughter of a King of Alexandria called Costus.

b. She does not go voluntarily to the Emperor, here called 'King,' to remonstrate with him on his worship of idols, but is summoned by him on his learning that she has not obeyed his order to come to the sacrifice.

c. In many, though not all, of the lives the Queen and Porphyry go to visit Catharine in prison during the absence of Maxentius. Here Maxentius does not leave Alexandria, and it is Porphyry (who

[1] For a discussion of the legend of St. Catharine and its various forms see particularly H. Knust, *Geschichte der Legenden der h. Katharina von Alexandrien*, Halle a S., 1890, and H. Varnhagen, *Zur Geschichte der Legende der Katharina von Alexandrien*, Erlangen, 1891. [2] The volume seems to be all by one scribe, though the earlier portion is in a larger hand than the later. It contains an epitome of Welsh history written in the year 1429. Probably the volume dates from shortly after this.

is introduced abruptly), who tells the Queen of the miraculous light in the prison and so leads to their visit, not the Queen who calls on Porphyry to accompany her.

d. When Maxentius orders Porphyry to be put to death the latter does not, as usual, submit without resistance, but falls on Maxentius's men (his weapon, curiously enough, is a ladder, *yscol*), 'and four thousand he slew of Maxen's men before him, and as many more he wounded;' and he is only restrained from further slaughter by the remonstrances of Catharine.

e. The incident of the wheels occurs after, not before, the martyrdom of the Queen and Porphyry.

The question, therefore, arises whence these variations come; what is the life from which the Welsh narrative is translated or upon which it is founded? Lives of St. Catharine are so numerous and to be found in so many languages that it would be hazardous to speak very positively; but among the various treatments of the legend known to me there is but one, to be mentioned presently, which agrees in these peculiarities with the Welsh life. None of the others I have seen can be regarded as standing in any close relation either to the Welsh life itself or to its supposed original; but certain of the peculiar features of this version are to be found singly elsewhere. Thus as regards *b*, a parallel is afforded by an Italian life in rhymed Alexandrine couplets contained in a MS. of the late 13th or early 14th century, and edited by A. Mussafia in vol. 75 of the *Sitzungsberichte der Philosophisch-Historischen Classe der Kais. Akademie der Wissenschaften*, Vienna, pp. 227-302. As in the Welsh life, Catharine is here summoned by the Emperor; but the incident is quite differently related. The Welsh

reads:[1] 'And she came not to serve him nor to do sacrifice to his gods; and he bade bring the maiden speedily to him; and they brought her.' The Italian is much fuller (ll. 526-537):

> L'imperaor manda alquanti ambaxaore
> Ke Caterina vegna sença alcun tenore
> E monte a cavallo e vegna prestamente;
> La corto è començada et ège una grand çento.
> I ambaxadori andóm davançi la regina
> E disno: 'Nu vojemo madona Katerina;
> Nu sen vegnù per lei k'ela vegna con nui,
> L'inperaore ge manda ke ella vegna a lui
> E monte a cavallo con nu ensembramente;
> La corto è començada e vegna prestamente,
> Farae lo sacrificio davançi 'l deo del templo,
> Adorarà quel deo cun esso lui là dentro.'

Nothing is said here as to Catharine's being summoned owing to her neglect to obey the Emperor's edict; the summons is merely to let her know that the ceremony is about to begin.

Again, a German verse life of the 13th century, published by J. Lambel in *Germania*, vol. 8, pp. 129-186, agrees in the resistance offered by Porphyry. His weapon is here a pole (ll. 2756-2759):

> ein stangen ze rehte lanc
> begreif Porfirius der degen wert,
> wand er niht mohte haben swert
> noch deheine ander wer.

As in the Welsh, he slays 4,000 of the Emperor's servants ('vier tûsent er des volkes slûc,' l. 2856), and only desists on Catharine's remonstrance, but the incident is related at far greater length than in the Welsh. This life does not in other respects show any special connection with the Welsh.

Lastly, in the life of St. Catharine by Hermann von Fritslar, published by F. Pfeiffer in his *Deutsche*

[1] I give this and other quotations from the Welsh life in English, as it is possible this introduction may be consulted by some who do not read Welsh.

Mystiker des vierzehnten Jahrhunderts, vol. i, pp. 253-257, the incident of the wheels comes, as in the Welsh, after the martyrdom of the Queen and Porphyry.

The life referred to above as agreeing with the Welsh life in all its peculiar features is an English verse life contained in a 15th century MS. at Cambridge and published first by J. O. Halliwell[1] and afterwards by C. Horstmann.[2] This life not only shows the same peculiarities as the Welsh one, but for the most part agrees with it closely, almost point by point. The following quotations, from the beginning of the two versions, will show their intimate connection.[3] W. begins:

> Lords, listen and understand what I shall say to you of the blessed virgin who is called Saint Catharine. A daughter she was to the King of Constantinople, who was called in Latin Alexander; and she began even from her youth to serve God. She spake no falsehood at any time, and the age she had was no more than eighteen years when she humbled herself in the service of God and virginity unto God. In Alexandria was a king who hated God and the saints exceedingly; Maxen was his name, and he had the curse of God and the Christians. And he made a great feast, and commanded them of his country to come thither to do sacrifice to his gods, and he that came not to him should be cast into prison. The rich came thither with great gifts and the poor gave gifts after their power. In that country was a maid, a virgin, that hight Catharine.

E. is as follows:[4]

> All tho that be crystenyd & dere,
> Lystenyth, and ye may here
> The lyfe of a swete vyrgyne:
> Hur name ys clepydde Kateryne,

[1] *The Life of St. Katharine*, etc., 1848, for private circulation only. [2] *Altenglische Legenden*, Neue Folge, Heilbronn, 1881, pp. 260-264. [3] I refer henceforth to the two lives as respectively W. and E. [4] From Horstmann's edition.

The kyngys doghtur of Costentyne,
Of Alysaundur, as seythe the latyne.
Yonge to Cryste sche can to fonge,
Wolde sche not dwelle to longe :
xviii yere whan sche was oolde,
Os hyt ys in boke tolde,
To Jhesu Cryste sche hur be-toke
And worldely blys sche for-soke.
In Alysaundur was a kynge,
Crystendome louydde he nothynge :
Maxent was hys name ;
He dud þem to deþe & to schame
Of all tho þat he wete myghte
That be-leuydde on owre lorde bryȝt.
He made a ryghte grete feste
And sende ouer all hys londe, at hys heste
That þey schulde come in all wyse,
For to do ther sacryfyse ;
And tho þat come ne wolde,
He bad þat men þem take schulde
And be-fore hym bryng þem ȝare —
That noon schulde they spare.
The ryche come certeynleche
And broghte wyth þem ryches moche,
And the pore come also
And aftur there ese broght tho.
In that londe was a mayde
That the sacryfyse wyth-sayde.

It will be seen that the resemblance is very close, except, perhaps, in regard to Catharine's father. The English is not very clear on this point, but as it has *Costentyne*, and as *Alysaundur* is used in l. 13 to signify Alexandria it does not, perhaps, mean that the saint's father was king of Constantinople and called Alexander, but that he was king of Alexandria and called Constantine. In that case the Welsh might well be a misunderstanding of the confused English sentence; and this would suggest that W. is a direct translation from E., a supposition supported by their general similarity throughout. There are, however, some differences which tend to show that W. is not derived at any rate from the particular

version of the English life found in the Cambridge MS.[1] These are as follows :

(i). In E., ll. 49-52, Catharine says to Maxent:

> Of my soule þou haste power noon
> To dethe hyt for to doone.
> I be-leue in hys name
> *That schall kepe my soule fro shame.*

To this answers W.: 'My body thou canst slay; but I believe from my heart in the Lord *who can slay both soul and body*'; which suggests a different original, perhaps misunderstood by either W. or E. This in itself may not be of much weight, but taken in connection with the following divergences it is perhaps of some importance.

(ii). In E. 'the fyrste maystyr' begins his argument with Catharine by asking 'On whom be-leuyste þou, feyre mayde?' (W. 'Fair maid, on whom believest thou?'). In W. however, this speech is preceded by two others, one by the master, telling Catharine that she must begin the argument, and the other by Catharine in reply.[2]

(iii). In E. the last speech of Catharine, which is followed by the conversion of the masters, is that ending :

> Cryste, that made all wyth oon thoghte,
> All þat here ys, of ryghte noghte,
> And may all do, that heuyn kynge,
> Myght he not do soche a thynge,
> Whan he may all thynge doo?
> Fals maystyr, answere ther-too!

[1] That it is derived from that MS. itself is rendered almost impossible by the date (late Hen. VI.) assigned to the latter by Halliwell in his introduction to *The Thornton Romances* (Camden Society, 1844), p. xxxvi. [2] So, too, in the Latin prose life and English verse life founded on it, published by E. Einenkel, *The Life of Saint Katherine*, Early Engl. Text Society, 1884 (p. 39); similarly in Capgrave's life, ed. by C. Horstmann, Early Engl. Text Society, 1893, p. 303, and in others. But Catharine's reply is very different from W.

which in W. reads :

> And he is almighty and there is not anything that can be against him. Wherefore now could he not be born of the Virgin? Answer me now, said she, thou false master.

In W., however, this speech is followed by two more, one by the master, arguing that Christ must be either man or God, and, if God, could not die, if man, could not survive death,[1] and one by Catharine, rebuking him for pride and inviting him to become her disciple.

(iv). In E., ll. 255-8, we read

> Parfory a schylde and a spere nam
> And sone azenst them ranne :
> Of iiii thousande of hys mene
> He lefte alyue neuyr oone.

W. has on the contrary :

> And Porphyry rose up on the bench, and he took a ladder in his hand, and four thousand he slew of Maxen's men before him, and as many more he wounded.

A ladder is an extraordinary article to be used as a weapon,[2] and one not likely to be at hand. Probably, therefore, the Welsh is a mistranslation. *Schylde* is just possibly near enough to *yscol* in appearance to suggest the latter to a careless translator, but it would hardly do to assume this, and perhaps, therefore, *yscol* indicates a different original from E. Nothing, it is to be noted, is said in E. as to the wounding of 'as many more.'

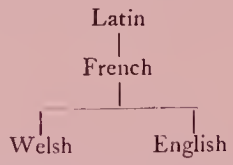
(v). The last speech of Catharine to the Emperor before the wheels incident differs considerably in W. and E., being much longer in the latter; the later portion is a paraphrase of the creed.

[1] So in the two lives, Lat. and Engl., edited by Einenkel, *op. cit.*, p. 45f., the German life in *Germania*, vol. 8, already referred to (ll. 1407-1425), etc. [2] Cf., however, the German life on p. xiii, where also he improvises a weapon.

(vi). In E. the persons killed by the breaking of the wheels number 40,000, in W. 50,000.[1]

(vii). Lastly, in E. Mahowne is several times invoked as the god of the pagans,[2] but is never mentioned in W.

These divergences may, of course be due to the caprice of the translator; but for the most part he follows the general lines of the version seen in E. so closely that this seems hardly likely, and it is a more probable supposition either that W. was translated from an earlier version of the English life which appears in a somewhat modified form in E., or that both W. and E. were derived from a common original, the two lives being taken, it would appear, from slightly different versions of this. This common original would no doubt be either Latin or French; and a French source is rendered more likely than a Latin one by the reference to the Latin at the beginning of both lives. It would be a very curious coincidence that both should refer to the Latin for the same statement (W. 'who was called in Latin Alexander'; E. 'of Alysaundur, as seythe the latyne'), if both were derived from a Latin life; the phrase is probably that of a common original, itself derived from the Latin; and so, on this hypothesis, we get the following descent:



[1] W. 'degmil adeugeint,' which Rees translates, incorrectly, 'ten thousand and forty.' [2] So, too, in the two English verse lives in Horstmann's *Altenglische Legenden*, Neue Folge, pp. 165-173 and 242-259.

Between these two hypotheses—that of the derivation of W. from an earlier form of E. and that of the common origin of W. and E. in a French translation from the Latin—it is not easy to choose very decisively. In favour of the first is the possible misunderstanding by the author of W. of ll. 5 and 6 of E., already suggested; perhaps, too, the word *yscol* as compared with *schylde*. In favour of the second are probably the references to Mahowne in E. If the author of this were translating from the French it is likely enough that he might insert references to Mahowne, who, as mentioned in the footnote on p. xviii, occurs in other English lives, but it seems less likely that the Welsh translator, if he found Mahowne in his English text, should each time go out of his way to use some other name or names. Point (i) is also, perhaps, to be interpreted in the same direction.

Lastly, it should, perhaps, be pointed out that Catharine is several times in the Welsh called y katrin.[1] The *y* is doubtless a survival of the Greek form of the name, which is Αἰκατερίνα.

In concluding this introduction I should like to express my sincere thanks to the Rev. A. W. Wade-Evans, who, besides suggesting the choice of the Vita S. Tathei, has very kindly read through the proofs of the whole volume and given me information and hints on several points. At the same time it is necessary to point out that I have not in all cases adopted his suggestions and am solely

[1] Sometimes in one word, sometimes two. St. Catharine is associated with many early post-Norman churches in Wales, situated by the sea. Llanvaes in Anglesey appears in Leland's *Itinerary in Wales* (ed. in 1906 by Toulmin Smith), p. 133, as Llan Saint y Katerin, as also in one of the lists in Gwenogvryn Evans' *Report on MSS. in Welsh* i, 912, note 28 (Wade-Evans).

responsible for any inaccuracies which may be detected. I must also thank the Committee of the Society, and especially Mr. Shankland, for their readiness to accede to my wishes as regards the form of the publication; and Messrs. Jarvis & Foster for their care in printing the volume.

H. IDRIS BELL.

British Museum,
September, 1909.

VITA SANCTI TATHEI.

(British Museum, Cott. MS. Vesp. A. xiv. f. 88b.)

Incipit Vita S*ancti* tathei. con*fessoris*. vii°. k*alendarum* Ianuar*ii*.

REx quidam hibernie regum illi*us* inſule nobiliſſim*us* rega-|li linea ortuſ. nomine tathaliuſ habuit filium unicum. | Tatheum nominatu*m*. legitimiſ moribu*s* ornatu*m*. & a p*r*imeua | etate ab omnibu*s* illecebris immaculatu*m*. puru*m* & conſpi-|cuum. q*u*aſi auri[1] metallum.[2] In hac uirginali p*ur*itate manenſ. nulliſ in | eo uidentibu*s* q*uo*d fieret inconueniensſ. orabat cum ſedulitate inſpirat*us* | amore diuino. & celeſti deſiderio. Parenteſ itaq*ue* dum uiderent pu-|erum se*cu*laria despic*er*e. & ad celeſtia tend*er*e? uoluerunt deo redd*er*e q*uem* | eleg*er*at quia puer conabat*ur* illuc ascend*er*e a[3] q*uo* p*r*imit*us* p*er*uen*er*at.[4] P*ro*tinuſ | reſ p*er*uenit ad effectum. commiſſuſ eſt filiuſ ad ſtudium lit*er*arum. | Eruditus ſuit denuo flo*r*ente ingenio. q*ui*cq*ui*d a docentibu*s* audiebat? non | sequebat*ur* obliuio. Indeſinent*er* ſtudebat ſine faſtidio. donec diſciplinal*is* | ſcientia in eo claruit quaſi fructuſ inſurgenſ ex flore optimo. Vola-|bat ſama famoſiſſimi iuuenif p*er* immenſam hiberniam. hac au-|dita innum*er*abileſ

[1] After i, a letter has been erased, apparently u*m*. [2] After ll, l has been erased. [3] Overlined as if for a*m*. [4] *Sic*: p*ro*uenerat would be expected.

iuuenes confluebant undique ad audiendam il-|lius doctrinam. Interea rege infirmante. communi ciuium consilio | unicus natus de itico consortio deditus aduocatus fuit ad curiam. ut a[1] ge-|nitore recipere regiminis curam. Ille uero deicola regnum terrestre despici-|ens. & celeste eligens. noluit recipere. consilium tum recipiendi ne re-|tineretur inuitus rogauit dare. ut consultus salomonicum preceptum | posset adimplere. Qui dixit. Omnia fac cum consilio. & post consilium non pe-|nitebis. [2]In nocte proxima uox angelica alloquitur sopientem. Ecce asto & | consulo ne postponas primitiuam intentionem. Caducam heredita|tem ne diligas. infinitam patriam non amittas. Quecumque uidetis | in seculo. euanescunt cum lvctu[3] & periculo. Luctuosa uniuersa que au-|distis. periculosa omnia que respicitis. Respicite ergo perpetualia. quatenus[4] | relocetis dextralis in parte dextra. Qualis enim & quantus debet esse ui-|gor intrinsecus. ut non[5] possit expelli occultus insidiator & inimicus. | Die crastina sine dilatione ad equoreum ostium tendito. & ad bri-|tanniam transire ut destinatum est tibi qualitercumque precipio po-|teris. [6]Expertectus traxit uisionem ad memoriam. leto animo. viii[to]. | discipulis comitantibus peruenit ad equoris ripam. Dum ita perue|nissent. inuenerunt nauiculam sine instrumentis naualibus | incommodam congaudentes intrauerunt. & sine
f. 89. remige. ueloque ‖ & remo quocumque dirigebat uentorum inflatio deo annuente | cum prosperitate nauigauerunt ad britanniam sauernam. Ad ultimum

[1] Overlined. [2] In the margin, in red ink, [D]E uisione angelica. [3] v is a correction. [4] There is a stroke over the e, which may possibly be meant for i, as a correction. [5] The t of ut and the n are inserted by the corrector. As non gives the contrary sense to that intended its insertion must he due to confusion. [6] In the margin, in red ink, De transitu [a]d britanniam.

| p*er* longitudinem freti app*ro*pinq*u*auerunt guentonie & apulerunt | in oſtio uocato ex aduenienti[1] uocabulo[2] gentiſ. Ingreſſi ſunt | octo ad lituſ relicta nauic*u*la ſine retinac*u*lo. ui*r*tutum aſſimi|lanteſ octonario num*er*o. a quib*us* erant nitidi a p*r*imeue etatiſ | p*r*imordio. [3]Quidam diueſ uicin*us* balneo parato[4] ut conſue|tudo erat in ſabato. uidit illoſ laſſoſ ex itin*er*e. & nauigio. ad-|uenienteſ. Illiſ uiſiſ: noluit balneare. donec p*r*iuſ balnearent hoſ-|piteſ balnei lauac*r*o dignior*e*ſ. Poſtq*u*am uen*er*ant & int*r*auerant: | recepti ſuerunt honorabilit*er* a domeſtico ut debent recipi aduene. | co*m*memorabat eni*m* ſermonem dominicu*m* ue*ntur*i iudiciſ in ſup*r*emo die | qui dicet. hoſpeſ fui & recepiſtiſ me. Dum req*u*ieſcerent: miſſuſ eſt | unuſ ad oſtium.[5] ut alligaret abſolutam nauic*u*lam p*er* retinac*ul*um. | Ille aduenienſ & accedenſ litorеo margini. uidit ceruum mo-|re humano cum pedib*us* ſunem retinentem.[6] ne nauic*u*la ſubm*er*- | g*er*et*ur* ad a*m*miſſionem. Admiranſ[7] & ſtupeſact*us* ualde cum feſtinatio*ne* | rediit. & quod uid*er*at a*m*miratiue magiſt*r*o & cet*er*iſ renuntiauit. [8]Hiſ relatiſ: gr*ati*aſ i*m*menſaſ egit creator. qui domuerat feritatem indomi-|ti. Remiſit *er*go p*ro*p*ter* mitem beſtiam collaudanſ & magnificanſ

[1] Rees reads additamenti, which is certainly wrong, but over the second stroke of the u is a horizontal stroke, which is not part of the loop of p*ro* in app*ro*pinq*u*auerunt; and perhaps an attempt has been made to alter u to ti. [2] After a, one letter (or two) has been erased. [3] In the margin, in red ink, DE p*r*ima hos-|pitalitate. [4] to is a correction, and is followed by a blank space, where something has been erased. Perhaps paratum was written first. [5] Corrected from hostium, h being erased. [6] There has been a correction between ſunem and retinentem. As the ink of re and the last digit of m has run it is possible that these are corrections. Funem is followed by a blank space, where one letter has been erased. [7] The d is inserted above, possibly by the corrector. [8] In the margin, in red ink, DE c*er*uo mitigato.

ſummi | mitigantiſ clementiam. Ceruuſ mitigatus & retentuſ ligamine. re-|ducitur cunctiſ ammirantibus de adueniente. Precipitur interficere. & | preparare ad craſtinum prandium: nemo tamen eſt auſuſ ledere[1] nec in-[2] | eo manum extendere propter oſtenſum in eo miraculum. Deuſ uolenſ oſtendere interficiendi[3] ſignum. coegit. beſtiam iacere. ac protendere collum: | quod mirabiliuſ fuit. ut per extenſionem interficerent. & eo uterentur ad pro-|ficuum. Dum iacuiſſet:[4] manifesta fuit diuina clementia. | que largitur egentibus poſtulanda donaria. |

PRecipitur tandem cito dilaniare iacentem.
Extendit collum. monſtrabat ſe moriturum.
Tendit ad interitum. reſ mira peracta per iſtum.
Et cerui feritas ſancti leniret ad eſcas.

Hoc peracto aperte miraculo. diueſ iſte & hoſpeſ conceſſione regia | ſeruiuit ſancto tatheo. & inſuper ſua progenieſ[5] que procederet ex illo | in futuro. Caradocuſ[6] rex utriuſque guentonie ut audiuit ſamam‖
f.89b. famoſiſſimi uiri[7] & uenerabiliſ & miraculorum magnificentiam: mi-|ſit legatoſ roganteſ ut ad illum ueniret. quatinus[8] ab illo euangelica | hortamenta audiret. & audita retineret. At ille humiliter legatiſ | reſpondit. Rex ueſter ſi cupiat noſ uiſitare huc ueniat. ego autem | regem ſecularem. & regiſ copioſam familiam non uiſitabo. Legatiſ | redeuntibus & renuntiantibus que[9] audierant; rex non dedignanſ.

[1] A letter, very likely t, is erased after e. [2] *sic.* [3] The third i is a correction of c or t. [4] Before t, n has been erased. [5] A q has been erased after this. [6] The name is also written in the margin, in a hand probably of the seventeenth century. [7] The last i of famoſiſſimi and the ui of uiri seem to be corrections. [8] The i is a correction from e. [9] Something (not more than one letter) has possibly been erased after this. The semi-colon after audierant (which is of the modern type) was probably inserted by the corrector.

ſed[1] ma-|giſ obtemp*er*anſ xx.iiii.^{or} militib*us* comitantib*us* uiſitauit honoza-|bilem doctozem. roganſ immenſiſ p*r*ecib*us* ut ad urbem guento-|nienſem[2] tenderet: & ilico ſtudium rege*r*et. quia ciueſ diligebant | ei*us* aduentu*m*. qui int*er* eoſ ſtabile retin*er*et magiſt*er*ium. [3]Uir doc-|tiſſim*us* rogatui[4] obedienſ regali. ac talentum *sibi* comiſſum | ſeminare cupienſ. adiuit p*r*oximam ciuitatem: & incep*it* rege*r*e ſtu-|dium. confluentib*us* undiq*ue* ſcolarib*us* ad erudiendam ſcientiam | vii.^{em} diſciplinarum. Dat*us* eſt illi inp*r*imiſ a rege ager ſuburbanuſ ad | p*r*ocur*a*tionem: a publica uia uſq*ue* ad amnem. Ag*r*o dato: uidit locum | aptiſ ſimum diuino ſeruitio.[5] ac clericali habitatione digno. ex | ang*e*lica exhoztatione: & caradoci regiſ filij ÿnÿrij[6] nobiliſſimi do-|natione in honoze s*ancte* & indiuiduę trinitatiſ fundauit templu*m*. | in quo conſtituit. xii.^{cim} canonicoſ. conſilio & licentia landauenſiſ[7] ep*iscop*i | sing*u*liſ hoziſ conſtitutiſ[8] uiſitanteſ ozatozium Vnde ſ*anctu*ſ tatheuſ|collaudabat ciuitatem ac ciuitatiſ fertilitatem. Dicen[9].

Urbs bona fertiliſ. ardua nobiliſ guentonienſis.
Soz*ſ* mea dedita. gr*ati*a celica ciuib*us* iſtiſ.
Sedula ſubueniat. que uoſ deſend*er*e c*u*rat.
Et uoſ defendat. qui defendenda gubernat

[1] d corrected from t. It was probably the corrector who wrote the line over dedignāſ. [2] In the margin, by the same hand as Caradoc*us* above, vrbs guento|nienſis. [3] In the margin, in red ink, [D]e p*r*imo ad|uentu ad ci|uitatem. [4] Something is erased after this. [5] t is a correction from c. [6] In the margin, in the same hand as vrbs guentonienſis above, Caradoc*us* | filius ÿnÿryi. Below it is written in a seventeenth century hand [c]aerwe*n*t | chepstowe | prope. [7] The e is a correction, perhaps from i. [8] The second i is a correction from u.

De diuite *et* filio.[1]

NOBILIS quidam & locuplex. x.[em] filioſ habenſ. decimum | uouit ſtudio lit*er*arum commendare. & deo ſeruire. ac p*er* | unum natum. nouem meli*us* poſſent accreſc*ere*. Donata | ſuit uacca[2] una cum illo ſuo[3] doctoꝛi ? In tantum lacte habundans p*er* | q*u*am habebant vii.[em] diſcip*u*li cum magiſtro p*er* eſtatem & autum|nale tempuſ pulmentaria. Cuſtodieba*tur*[4] paſtoꝛali c*ur*a cotidie in- | prato[5] ſuburbano. cum armig*er*i de c*ur*ia cum vii.[em] & q*u*adraginta. c. | equiſ uenerunt ad p*r*atum. & ſolutiſ equiſ. incidenda[6] *et* calcan|do coꝛrup*er*unt totum. Paſtoꝛ uidenſ neq*uiter* talia egiſſe?[7] ingreſſu[8] | eſt ad d*ominu*m ſuum
f. 90. tatheum. & narrauit de inuaſione familie ‖ et eq*uo*ꝛum. [8] S*anctus* u*ero* pacient*er* ſuſtinuit nolenſ iraſci. ſed[9] oꝛauit p*ro* maleſac-| toꝛib*us*. ut ſe conuert*er*ent.[10] & emendarent in meli*us*. Exaudita oꝛatione a ſum-|mo auditoꝛe. qui dixit. Michi uindicta*m* *et* ego retribuam? omn*e*ſ equi q*u*i | p*r*atum uiolau*er*ant defuncti inuenti ſunt. Armig*er*i neq*u*iſſimi. uiden-|teſ dignam uindicta*m* fieri de coꝛruptione[11] p*r*ati. feſtinant*er* narrauer*unt* | regi moꝛtiferam caballoꝛ*um* peſtilentiam. Rex intelligenſ hec fuiſſe | p*er* illoꝛ*um* iniuriam iniurioſoſ expulit a c*u*ria?[12] affligendo[13] p*er*

[1] This heading is written at the side opposite to line 3 of the verses. It is repeated in the left margin, also in red ink. [2] A letter, probably e, is erased after this. [3] Inserted by the corrector. [4] The original scribe wrote cuſtodibat*ur*. The corrector has added above i something which is blotted and difficult to read. It is no doubt an e. [5] A letter, perhaps s, erased after this. ſuburbano is written as two separate words (ſub urbano). The hyphen is perhaps merely an accidental stroke. [6] *sic*. [7] The final a of talia and first e of egiſſe are corrections. [8] In the margin, in red ink, de moꝛt[e] eq*uo*ꝛ*um*. [9] The d is a correction from t. [10] The con is inserted by the corrector. [11] The second r is inserted by the corrector. [12] m is erased after this word. The a preceding it is overlined. [13] The first f is inserted by he corrector.

minaſ | ac p*er* u*er*b*er*a. Et continuo nudiſ pedib*us* familia ſequente p*ro*p*er*ant*er* ad | pium *et* caſtiſſimum ſac*er*dotem ueni[t][1] genuflectendo & poſtulando | uenia*m* offerenſ. *et* p*ro*mittenſ emendare q*ui*cq*ui*d ſui deliquiſſent ad | uoluntatem ſuam. Ille elect*us* dei ſeruuſ p*er*donauit quod deliq*ue*|ra*n*t. nolenſ p*re*cari ut dampnarent*ur*.[2] q*ua*muiſ eſſent dampnabileſ | co*m*memoꝛanſ dominicum ſermonem & euang*e*licum qui dic*it*. | Nolo moꝛtem peccatoꝛiſ. ſed[3] ut conuertat*ur* *et* uiuat. [4]Emendatione | donata *et* impleta cunctiſ ibi uidentib*us*. mirabiliuſ eq*ui* uiuificati | ſunt. Un*de* om*ne*ſ gl*or*iſicabant deum & laudabant uiuificatoꝛem | gl*or*ioſiſſimimum[5] poſt tale mirac*ul*um. Hoc uiſo mirac*ul*o? rex donau*it* | s*an*c*to* tatheo totam ciuitatem. & totu*m* t*er*ritoꝛium lib*er*e. p*ro* et*er*na h*er*editate | & ammonit*us* ang*e*lica a*m*monitione p*re*cat*us* eſt it*er*um celeſtem cultoꝛe*m* | q*ua*ten*us* in c*r*aſtino equitaret. & monſtraret edificii[6] locum quia donau*er*-|ret*ur*[7] deo *et* s*ib*i regale. & ciuile palacium. Ille ſu*m*mo mane equum | aſcendit. et ſine freno *et* capiſtro q*uo*cunq*ue* d*eu*s reg*er*et et duc*er*et ire *con*-|ceſſit. Incep*it* itaq*ue* it*er* cap*er*e ab urbe arduo rectoꝛe regente *et* duce*n*-|te. donec fere p*er*uenit ad ripam ſauerne. Dum[8] illuc p*er*ueniſſet? | ſtetit equuſ pedib*us* fixiſ in t*er*ram. *et* aurea compede ligat*os*. q*ua*m|uiſ cog*er*et*ur* no*n* ibat ult*er*iuſ. Reſpicienſ equu*m* ſtantem? dix*it*.

Cernite ſigna dei. stat equuſ. stat*us* hi*c* remanendi.

[1] This word, omitted in the text, is inserted by the corrector in the margin. [2] d corrected from u. [3] A correction from ſet. [4] In the margin, in red ink, de Reſuſci[tatio]|ne equo[*ium*]. [5] *sic*. [6] The e inserted by the corrector above. [7] *sic*; *sc*. donaretur. donau*er* was probably written for donauerat by a slip of the pen. The u*er* has not been deleted. Qui would make better sense than quia and is probably the right reading, but the MS. certainly has quia. [8] *Not* cum, as Rees, though cum is no doubt right. In the margin, in red ink, d*e* area (*sic*)|*com*ped*e*.

Sic monet edificeſ. sit & hic tua regia ſedeſ.

Poſtea de compede compoſuerunt baculum. a quo ſanabantur | egroti ab omni genere languorum. Placuit regi caradoco ſue habitacio|niſ locuſ. ſi fontana aqua fluerat. que proficeret habitantibus. Hiſ dic|tiſ: preſſit equuſ glebam pedibus dedit arida guttam. Fontanam[1] li-|quidam. ueluti per brachia uenam.

De uacca Ablata

[2]Nocte quadam uenerunt latroneſ de regione gunlyu regis | ad guentoniam. *et* furati ſunt
f.90b. predictam uaccam. du-‖centeſ ad illius curiam. ductam interfecerunt. *et* in caldarium[3] carnem in-|ciſam poſuerunt. Que[4] Quanto pluſ coqueretur caro: tanto amplius cruentabatur[5] | in caldario. In craſtino uenerabiliſ dei famuluſ audienſ a[6] pastore uac|cam esse ablatam. inuenit ueſtigium uacce prope ciuitatem miro mo-|do in lapide poſitum. Inde dicebat uir ſanctiſimus.[7]

Hic lapiſ in medio calcabiliſ *et* cauuſ intro.

A pede uaccino ueſtigia fixa uidendo.

Inde cognoſcenſ cum ſuiſ ſociiſ uiam per quam latroneſ perrexerant. inueſti-|gauit ſagaciter unam uaccam *et* unicam donec peruenit ad palati-|nam portam. Rex gunlyu adhuc nequam. uidenſ innocentem uirum|*et* ſuoſ conſocioſ aduenienteſ: precepit ſeruientibus deponere caldari-|um aqua feruida plenum et cooperire iuncif[8] *et* deſuper lineo panno ad | ſedile

[1] The first n inserted above by the corrector; a narrow letter erased after o. [2] This capital is in blue. [3] The u apparently corrected from a. [4] Inserted by the corrector. The e is run into the over-written a of quanto. [5] Corrected from cruentaretur. [6] Over-lined. [7] The first s of sf inserted by the corrector. [8] Gloss in the margin, [v]iminibus.

dolosum. Sanctus uir[1] iustissimus ut intrauit locatus est[2] per tales in-|sidias super caldarium. Cui profuit celeste sustentaculum. Dum putant | dolosi malefactores illum cadere in seruorem medium: sedile fuit | solidatum quasi lapideum. Rex cernens diuinitatis amatorem[3] | protectum fuisse diuina tutela: inclinauit ad genua. obsecrans misericordiam | tribuere ex dolositate nequissima. Ille more religiosissimi[4] uiri | ex sua parte indulsit malefactum. tali pacto ut non repeterent sui | familiares latrocinium. Post hec uacca ei fuit restituta.[5] His dic-|tis: carnem et ossa posuerunt super corium. His ita compositis: re-|uixit. et coram omnibus surgens consociando remeauit.

De mirifico igne

Sanctus cadocus in iuuenili[6] etate florens. illa uice in curia geni-|toris manens post insigne miraculum uisum consociatus est sa-|pientissimo doctori. patris[7] licentia habita. quatinus[8] eru-|diretur in scripturarum scientia. Die quodam igne extincto in magistra|li habitaculo: missus fuit cadocus iuuenis propter ignem deferendum | ad uicinum cuiusdam rustici[9] clibanum

[1] ir added by the corrector. [2] A letter seems to have been erased after this. [3] Something has been erased after diuinitatis, the is being a correction. Probably diuinitatem was written. Amatorem is a correction from amamatorem. [4] The scribe wrote religiosimmi and then corrected as above. [5] The whole sentence is a correction. Two letters have been erased after h; ei is written by the corrector over an erasure of perhaps four letters; fuit is corrected from sunt, and the letters stituta are all written by the corrector over an erasure. [6] in iuueni written by the corrector over an erasure. The final e seems to be a correction from r. [7] Three (?) letters erased after patris; perhaps sui; hardly a trace of ink remains. The point after doctori is probably due to the corrector. [8] Altered from quatenus. [9] All the letters after r are written by the corrector over an erasure, and are followed by a blank space, where perhaps two letters have been erased.

qui[1] rebellis erat. & inex|orabilis ad petendum. At illo[2] nolente dare. nisi deferret in cla-|mide: attulit tali pacto[3] datum. mantello ab igne t*amen* illeso | ad magistrum. Carbones su*per*stites q*u*amdiu conseruati dura-|uerunt expellebant morbos. *et* salutifer*i* dicebant*ur*. & habebant*ur* | a cunctis gentib*us* illis.[4] Hoc p*er*acto miracu*l*o mirabili[5] cla|rissimus doctor tatheus noluit ut *sanctus* cadocus mitis *et* obedi-ens | ampli*us* man*er*et in magistr*a*li obẹdientia:[6]
f. 91. quia uid*er*at *et* audierat ‖ deum p*ro* eo op*er*ari tanta miracu*l*a. Dein*de* inuit*us* *et* deflens discessit a ma-|gistr*o* carissimo ampli*us* erudit*us* p*re* om*n*ib*us* discipu-lis. & int*r*oduct*is* in gimnasio.[7] | In reditu non p*er*misit genitorem inique uiu*ere*: donec egit pẹni-tentiam | ex om*n*i illicito op*er*e. Admonuit[8] illum orare. assidue[9] uigilare. egenos pa[8]-|c*er*e. ieiunia repetere. & du*m* solu*er*et ieiunium: modicum panem cin*er*ici*um* | scilicet cu*m* cin*er*e mixtu*m*. aq*u*atico potu sequente om*n*i hora nona sum*er*e. | At ille conuersus paruit filii a*m*monitionib*us*: sp*er*nens t*er*-restria & adhi-|buit celestib*us*.

De puelle martirio

[10] PUElla machuta nomine custodiebat oues s*ibi* co*m*missas. Illa | custodiente: uen*er*ant sepe duo latrones *et* ambo fr*atres* uolente[5] | furari unu*m* arietem tr*iennem* magnu*m* *et* pinguissimu*m* *et* non|

[1] The i is a correction, probably from e. [2] At and o are corrections. [3] There are here the following corrections: in cla- over an erasure; de of mide corrected from ui and followed by an erasure (one letter); the first t of attulit inserted by the corrector; a point erased after attulit and a c after the c of pacto. [4] The second i apparently corrected from o. [5] After this a word of about six letters has been erased. [6] Both the cedilla under e and the semicolon inserted by the corrector. [7] im is a correction. [8] The d inserted by the corrector. [9] After this word the corrector has inserted an unnecessary stop, perhaps merely to separate it from uigilare. [10] Initial in blue.

pot*er*ant. Q*u*ando non poſſent auferre illa ignorante: compuler*unt* puella*m* ui | cu*m*[1] grege parit*er* ad ſil-uam. Ariete ablato. et necato: decollauerunt in-|nocuam. ne intimaret latrocinium *et* rapinam. Poſtea grex incuſto-|dit*us* & diſp*er*ſuſ rediit ap*ud* ueſp*er*tinam horam ad ouile: quem ſ*anctus* uir[2] mo-|d*er*abiliſ audiuit aduenisſe abſq*ue* puella *et* ariete. Hiſ auditiſ: do-|luit. *et* om*n*eſ condoluere de a*m*miſſione ui*r*giniſ fideliſſime. Nocte p*r*oxi|ma du*m* orando uigilare*n*t. ut d*eu*s unde dubitarent quo puella deuen*er*-|at declararet: uenerunt duo fr*atre*ſ homicide ad oſtium[3] habitac*u*li. co*n*fiten-|teſ ſe[4] arietem furatos.[5] & quod erat nequiuſ. homici-di*um* op*er*atos. Clamabant | conpuncti dolore. repe-tenteſ p*ro* malefactiſ ſuiſ indulgentiam ſibi[6] dona-|re dicenteſ. Locu*m* martirii oſtendim*us*. ne uoſ dubitetiſ ampli*us*. His au-|ditiſ: p*re*cepit eiſ ad antiſtitem p*er*gere:[7] *et* poſt conſeſſionem[8] impo-|ſita*m* penitentiam implere. Aurora ſurgente te-tendit clericiſ conſo-|ciantib*us* ad locum que*m* mon-ſtrau*er*ant. *et* inuen*er*u*n*t ui*r*gine*m* martirita-|te*m*[9] ſic*ut* p*re*dixerant. In eode*m* loco ſu*n*dauit eccl*esi*am. in honore ui*r*giniſ ma-|chute co*n*ſtitutam. Noluit corp*us* ibi ui*r*gineu*m* p*er*mitt*er*e. n*isi* in loco q*uo*|ſoluſ[9] deberet iac*er*e. Allatu*m* eſt itaq*ue* ad urbem guentonie. *et* condi-|tum in pauimento templi. cui*us* anima q*u*ieſcat in et*er*na requie.

[1] All from the e of compuler*unt* to cu*m* (inclusive) is a correction. llā ui and cū are an overflow into the margin. A line (for m) has been erased over the final e of grege, and probably the word before it was *et*. [2] ir inserted by the corrector. [3] An h has been erased at the beginning of this word. [4] Inserted by the corrector. [5] Corrected from furare. So too op*er*atos from op*er*are. [6] Inserted by the corrector in the margin. [7] p*er*gere and the semicolon are a correction, written over an erasure. [8] A semicolon has been erased after this word. [9] *sic*.

SVBulc*us* tecychiuſ: poſtea s*anctus* h*er*emita conuerſatuſ. conq*ue*ſ|tuſ eſt[1] ſ*ancto* tatheo de ariditate t*er*re ubi gregem porcorum|cuſtodiebat;[2] Querimonialib*us* uerbiſ auditiſ. *et* oratione | a ſ*um*mo auditore: manauit fonſ liquidiſſimuſ. *et* manat| abſq*ue* deſectione.

f.91b [3]BEatiſſim*us* tatheuſ habuit duaſ columbaſ domitaſ quę ‖ frequentabant deſcend*er*e & lud*er*e ſup*er* menſam. Unde conſolabat*ur* | uid*er*e *et* audire modulation*em* columbinam. Du*m* quodam die uolarent | int*er* refectorium *et* eccl*e*ſiam: rapuit miluuſ unam. Clerici uidenteſ|rapuiſſe illam: nuntiauerunt magiſtro rapinam. Hoc audito: | doluit t*am*en ſp*er*anſ p*er* dei ui*r*tutem adhuc e*sse* reddit*ur*am. Die craſtino: | illo ueniente ad[4] hoſpici*um* p*er*acta miſſarum celebratione: deſcend*it* | rapax miluuſ. tenenſ columbam p*re* unguib*us* *et* solutam *et* incolu-|men[5] reddidit ante pedeſ ſ*anct*iſſimi doctoriſ. h*oc* uidenſ: gauiſuſ eſt | dicenſ.[6]

Ecce columba modo uiuit. que mortua ſero.
Hec uolat *et* ludit s*ib*i uulner*e* pectore ſaluo.
Laudo creator*em* qui dat ſolatia ſeruo.
Prebuit hanc uolucrem. Michi miſit ab alite Miluo.

PREdictuſ ſubulcuſ uenit quodam die ad d*omin*um ſuu*m* piiſ-|ſimu*m* tatheum. conquerenſ nimium de p*er*ditione por-|cellor*um*. Poſtq*u*am p*er*uener*at*: int*er*rogat*us* fuit a d*omi*no. quid q*ue*-|reret: aut quid s*ib*i contig*er*at. Ille u*er*o reſpondit. timenſ ualde ne

[1] A letter (or perhaps more likely the punctuation mark :) has been erased after this word. [2] The first scribe inserted a point merely ; the corrector altered to a semicolon of the above type. He also altered the small q of the following word to a capital. [3] The initial in blue. [4] Inserted above, apparently by the original scribe. [5] *sic*. [6] This word, in the MS., is written under gauiſuſ eſt, opposite to the first line of the verses. The initials of the latter are alternately in red and blue.

ira[a]-|*ceretur pro* ſermonib*us* quoſ p*ro*tulit. Lupa inquit[1] ſeuiſſima uiſitauit gregem por|co*rum* ſpatio hui*us* ebdomadę: Rapuitq*ue*[2] porcelluloſ uni*us* ſcroſe. de vii.[e]m|uiuiſ: nulluſ eſt hodie. Sequor ueſtigia rapaciſ lupę. Int*r*at ſpelu*n*-|cam. nequeo defend*ere*. Sic nutrit catuloſ porcellina carne. Doleo. | Nunc adiuua[3] me p*ro* dolore Hiſ auditiſ: reſpondit ſubulci queri|monialib*us*[4] uerbiſ dicenſ. Vade fideliſ famule: Nec ampli*us* doleaſ | quia deuſ mitigabit ſeuitiam lupe mea oratione. ne mag*is* no-|ceat ut nocuerat ante. Reuerſuſ eſt itaq*ue* ſubulc*us* ad gregem letuſ: | & mane c*r*aſtino[5] uidit lupam uenientem. & ſuum catulum in ore|tenentem. ſoluitq*ue*[6] retentum. Vt alienu*m* reliquid[7] ad oſtium[8] *et* mi|tigata: non quaſi beſtia int*r*auit ſaltum. Catuluſ relictus numine| diuino acceſſit[9] orbate porce continuo: ſugenſ[10] ubera adheren-|tiſ ut p*rop*ria Creuit enutrit*us*. ut caniſ domeſticuſ. non q*u*aſi lupuſ & cuſ-|toſ in ſaltib*us*. Deinde anno*rum* t*r*ium ſpatio. nulla beſtia nocuit gre-|gi.[11] neq*ue* latro. In t*er*mino t*er*cii anni: ut ſolebat om*n*i die uiſitauit | habitac*ul*um d*omi*ni tathei. *et* p*ro* aliq*ua* cauſa que diſplicuit miniſtranti: | ille dedit ictum lupino lat*er*i. Ictus atq*ue* offenſuſ. & ſe uoluenſ t*r*ib*us* | uicib*us* regreſſuſ eſt ad ſiluam. non reuertenſ ad gregem it*er*um p*ropter* | iram *et* indignationem. Sic lupa reddidit porcellu-

[1] Inserted above by the corrector, who has also written the word in the margin. [2] q*ue* inserted above by the corrector. [3] The corrector has partially erased the second a and then rewritten it above. [4] The n is a correction from b or li. [5] After this : has been erased. [6] The q*ue* added above by the corrector. [7] *sic*. [8] A letter, no doubt h, has been erased at the beginning of the word. [9] The scribe wrote conceſſit, but has underlined con for deletion and written ac above. [10] Corrected from ſurgenſ. The corrector has also inserted the :. [11] A letter has been erased after gregi, the point being written over the erasure.

f. 92 loſ[1] uen*er*abili ta-‖theo. Quid mirabili*us* eſt auditu*m* tanto miracu*l*o ?

[2]EMIttente ſ*anct*iſſimo tatheo ſp*iritu*m a coꝛp*o*re ? ang*e*li celeſteſ co*n*-|ſociati ſunt illi & uiſi in emiſſione. na*m*[3] fulgur ang*e*licuſ|replebat thalamu*m* ? Odoꝛificuſ in narib*us* om*n*ium. Na-|reſ odoꝛifere p*er* odoꝛem mellifluum ? ſentiebant dulce-|dinem. ut guſtanteſ fauum. Inde t*r*anſit*us* fuit animę ſine macu*l*a|tathei beatiſſimi confeſſoꝛiſ. cui*us* hodiernam feſtiuitatem celebra-|muſ affectib*us* eximiiſ. Quiſ non celebret affectuoſe hui*us* diei celebri-|tatem ? Quiſ non honoꝛet. & non collaudet honoꝛiſ & ſanctitatiſ | dignitatem ? Pater eni*m* erat[4] toci*us* guentonię. Patrem uocabant | *et* adhuc uocant indigene. Nullus erat auſuſ aliquem de ſuiſ |led*er*e. ſi leſiſſet ? ui*n*dicaret*ur* quaſi reuſ ex c*r*imine. Defenſoꝛ erat ſil-|ueſtriſ pa-t*r*ie ? refugium eiuſdem ſine uiolatione. Patient*er* ſuſti-|nebat om*n*ia illata ? nunq*u*am iraſcenſ ſobria menſ ut colum-|ba. Quicq*u*id dabatur illi largit*er* dabat. & exigentib*us* n*u*lla nega-|bat. Non fuit largioꝛ in occidentali plaga. hoſpiteſ[5] recipienſ ? | & reddenſ hoſpicia. Eſurienteſ ſtrictoſ inedia. & ſitienteſ p*ro* ſiti | arida ? hi*c* ſatiabat ex habundantia ? Nudoꝛ*um* lat*er*um expellenſ fri-|goꝛa. Carc*er*e punitiſ ? detulit ſolacia. eg*r*iſ *et* uiduiſ dabat ſubſidia ? | et*er*na querenſ non t*r*anſitoꝛia. Sanctuſ tatheuſ uixit celicola ui*r*go|ſequenſ d*omi*n*u*m in celeſti gl*o*r*i*a. Poſt exitum ? ſepultuſ eſt in pa-|uimento eccl*e*ſ*ie* ? & ſui. vii. diſcip*u*li conſocii adheſerunt magiſ-|t*r*ali ſepulturę. que*m* d*eu*s eleg*it* & direxit in et*er*na gloꝛię pat*r*ia.[6]

[1] The scribe wrote p*ro*celluloſ. The corrector has erased the loop which represents ro and written oꝛ above. [2] The initial in blue. [3] Added by the corrector in the margin. [4] MS. erat eni*m*, but the corrector has written b and a respectively over the two words to show the right order. [5] A letter has been erased after tbis ; perhaps n*on* (as if reicienſ were expected). [6] The last two words are an addition by the corrector.

THE LIFE OF ST. TATHAN

Here beginneth the life of St. Tathan, Confessor, the seventh of the Kalends of January.[1]

A certain king of Ireland, the most noble of all the kings of that island and sprung of royal lineage, by name Tathalius, had an only son, that had to name Tathan, a youth most virtuously endowed and from his earliest years unspotted of any lust, of such shining purity as fine gold. Abiding in such maiden purity, in so much that no man saw any fault in him, he prayed without ceasing, being inspired by the love of God and heavenly desires. Wherefore his parents, seeing that the youth despised earthly things and was set upon heavenly things, desired to offer unto God him whom He had chosen, because the youth sought to ascend up thitherward whence at the first he was come forth. And this they straightway accomplished, setting their son to the study of letters. From that time he received instruction with so ready a mind that he forgat nought which he heard from his teachers, studying zealously without ceasing; in such sort that well-ordered[2] knowledge shone forth in him like as the fruit that cometh out of fair blossoming, and his fame and the renown of him were spread abroad through

[1] Dec. 26. [2] Latin *disciplinalis*. The sense in the context is not quite clear, but is probably 'systematic,' not merely casual knowledge. Du Cange explains *disciplinabilis scientia* as 'quae ex arte exponi potest et certa methodo.'

all Ireland, and young men beyond number gathered together from every side to hear his teaching. Now at that time the king fell sick; wherefore by common consent of the people his only son was summoned from that divine intercourse whereto he was devoted[1] unto the court, that he might receive the government from his father; but that servant of God, contemning an earthly kingdom and prefering rather an heavenly, would not at that time receive it, lest haply he should be constrained to abide against his will, but besought them that he might take counsel with himself, according to the precept of Solomon,[2] who said: Do all things with counsel, and after counsel thou shalt not repent.[3]

OF THE ANGELICAL VISION.

In the next night the voice of an angel speaketh unto him as he sleepeth: Behold, I stand at thy side and counsel thee not to depart from that way which thou didst choose in the beginning. Regard not an inheritance that passeth away, neither lose a country which is eternal. Whatsoever things ye behold upon earth vanish away with mourning and peril; full of grief are all things which ye hear, and perilous are all which ye behold. Regard therefore the things which endure for ever, to the end that thou

[1] Latin *de itico consortio deditus. De itico*, though thus written as two words, is no doubt to be taken as *deitico*, an adjective meaning 'divine.' Rees reads *de istico* and translates the whole phrase 'being an only son of that branch of the family'! The adjective *deiticus* seems to be new. [2] A not very clear sentence in the Latin. Probably *et* is to be supplied after *inuitus. Nov. Leg* gives the general sense: 'ne retineretur inuitus, indutias postulauit.' [3] *Ecclesiasticus*, 32, 24. The Latin here is different from the Vulgate text, which reads 'Fili, sine consilio nihil facias, et post factum non poenitebis.' [4] Lat. audistis, 'ye have heard,' but the other verbs are in the present.

mayest be set upon the right hand among them of that part. For of what sort and how great ought the strength to be which is within, that the enemy who setteth his snares in secret may be cast out! On the morrow make no delay but get thee down to the haven which is upon the sea coast; for I bid[1] thee cross over unto Britain, as thy purpose was, in whatsoever manner thou mayest.

OF THE CROSSING UNTO BRITAIN.

When he awoke he remembered his vision with joy, and taking with him eight[2] disciples came down to the shore of the sea. And being come thither they found a sorry boat without tackling; the which they entered with great joy, and so sailing without a rower or sail or any oar, as the winds directed them, came prosperously by God's favour unto Britain, to wit to the Severn. At the last, being come through all the length of the strait they drew nigh unto Gwent and put in at a haven called after the name of the people (?).[3] Then these eight brethren, being in number like unto the eight virtues, wherein from the beginning of their days they were conspicuous, left their boat without a fastening and came forth upon the shore.

OF THEIR FIRST ENTERTAINMENT.

Now a certain rich man who dwelt in that

[1] This word seems to have got out of its proper place in the Latin text. [2] It is clear from subsequent passages, *e.g.* from the passage on f. 89 below, describing the landing in Britain, that this should be *seven*. *Eight* includes Tathan himself. *Nov. Leg.* also has 'assumptis secum *octo* discipulis.' [3] Doubtful. The Latin, 'ex aduenienti uocabulo gentis,' if not corrupt, seems to mean literally 'from the name of the people being added,' *i.e.*, some such name as *portus Guentonie*, 'the haven of Gwent.' *Ostium* = Welsh *Aber* (Wade-Evans).

region, having a bath made ready for him (for such was his wont every Saturday), saw them drawing nigh, weary by reason of their journeying by land and sea; wherefore he would not bathe him until these strangers, being more worthy, had gone first to the bath. And when they had come and had entered they were honourably received by his servant, even as it is meet to receive strangers; for he remembered the word of the Lord who shall come to judgement at the last day; who shall say: I was a stranger and ye took me in. While they reposed them, one was sent to the haven, to the end that he might make fast with a rope their boat, which they had left unbound; and he, coming thither and drawing nigh to the shore, beheld a stag holding the rope with his feet like as a man might do, lest the boat should be sunk and lost. Whereat marvelling and beyond measure astonished he returned hastily and told what he had seen to his master and the others.

OF THE TAMING OF THE STAG.

Hearing these things he gave great thanks to the Creator, who had made tame the wildness of the untamed. Wherefore he sent back the messenger to fetch the stag so tamed, praising and magnifying the mercy of the Most High who brought the wild beast to meekness. The stag, being so tamed and made fast by a rope, is led back, to the great marvel of all men. Order is given to slay him and prepare him for the dinner on the morrow; but none dared to hurt him nor to put forth a hand against him, because of the miracle that had been showed upon him. Wherefore God, being desirous to show a sign for his slaying, caused the beast to lie down

and to stretch forth his neck (which was the more marvellous), that so they might slay him and avail themselves of him; in which thing was made manifest God's mercy, who giveth at large unto the needy whatso gifts they would ask.

Commandment is given at last to cut the stag hastily in pieces as he lieth;

He stretched forth his neck; he showed him ready to die;

He hasteneth to his end; it was a marvel that was wrought by him,

That the wildness of the stag might be made mild for the food of the saint.[1]

This miracle being performed in sight of all, that rich man that had entertained them served the holy Tathan by grant of the king, and likewise all his seed that should proceed from him thereafter.[2]

Now when Caradoc, king of either Gwent, heard the fame of that most famous and venerable man and the magnificence of his miracles, he sent messengers to bid him come to him, to the intent that he might hear from him evangelical exhortations and hearing might observe them. But he with humility made answer to the messengers: If your king desire to visit us let him come hither; as for me, I will not visit a king of this world and the luxurious house-host[3] of a king. And when the

[1] For the *et* of the text, *ut* must be read. *Sancti* seems rather to refer to the saint than to go with *cervi* as Rees takes it.
[2] Mr. Wade-Evans translates 'that rich man as a *hospes* did service to St. Tathan by a royal grant, and moreover his descendants who should issue' from him, for ever,' remarking that the wording is reminiscent of the grant of an estate to the saint. *Hospes* is a technical term of law, meaning him who provides the *gwestva* (see Wade-Evans, *Welsh Medieval Law*, glossary).
[3] A technical term = Welsh *teulu*, the twenty-four officers of the court, etc. (Wade-Evans). The knights mentioned below are the *familia* or *teulu*.

messengers returned and declared what they had heard, the king, not disdaining the saint's word but rather obeying, came with his twenty-four knights to visit the honourable teacher, praying him fervently to come unto Caerwent and there to direct their studies; because the men of the city were fain of his coming, as of one that should establish among them an abiding school.

OF HIS FIRST COMING TO THE CITY.

The most learned man, obeying the king's command and being desirous to make profitable use of the talent committed to him, came unto the next city[1] and began to direct their studies; in such sort that scholars flocked together from every side to learn the knowledge of the seven sciences. And first there was given to him by the king, into his charge, a field nigh unto the city, from the high road even to the river. In this he beheld a place most fit for divine service and meet for the habitation of clergy; and by angelical exhortation and grant of the most noble king Caradoc ab Ynyr[2] he builded there to the honour of the holy and undivided Trinity a church in the which by the counsel and licence of the Bishop of Llandaff he appointed twelve canons, who should visit the oratory at their several appointed hours. Wherefore St. Tathan praised the city and the fertility thereof, saying:

The good, fertile, lofty, noble city of Gwent,
Given me to my portion; be the grace of Heaven to the townsfolk thereof

[1] Or 'the city, which was very near' (Wade-Evans). [2] Or perhaps 'Ynyr ab Caradoc.' The order suggests the translation given in the text, but Dr. H. Owen in *Owen's Pembrokeshire*, pt. iii, p. 285, gives evidence for 'Ynyr ab Caradoc.' (The reference is due to Mr. Wade-Evans).

A perpetual succour, whose care it is to defend you.

May he defend you who ruleth whatso is worthy to be defended.

OF THE RICH MAN AND HIS SON.

A certain rich and noble man that had ten sons vowed to dedicate the tenth of them to the study of letters and the service of God; that[1] by one son the nine might the better prosper. And with him was given to his teacher a cow of so abundant milk that by her the seven disciples with their master were fed through the summer and autumn. Now the said cow was kept each day under charge of a herdsman in a meadow nigh unto the city; and there came esquires from the court with seven and forty[2] horses to that meadow and loosing the horses fared into it and trampled it down in such wise that it was utterly destroyed. And the herdsman, beholding how evilly they had wrought, came unto his master Tathan and declared unto him the assault of the house-host and their horses.

OF THE DEATH OF THE HORSES.

But the saint endured in patience, not suffering himself to be wroth, but rather praying for those evil-doers that they might be converted and amend their ways; and his prayer being heard of the Most

[1] Literally 'and.' [2] The *.e.* which in the text follows *quadraginta* is puzzling. Possibly the scribe began to write *e* (for *equis*) and then deleted it by two dots; or 100 may be a variant reading for 47. The latter is the number in *Nov. Leg.* [Mr. Wade-Evans suggests that the number is 147 in the Welsh order (saith a deugain a chant), and refers to *Annales Cambriae* (Rolls Series, 20), year 1047, for a *familia* of 147; but *Nov. Leg.* seems to support 47].

High Auditor, who hath said: Vengeance is mine and I will repay, all the horses which had hurt the meadow were found dead. Then those wicked esquires, beholding what meet vengeance was taken for the destruction of the meadow, came hastily and told the king of the deadly sickness of the horses; and the king, understanding that this was come to pass through their evil-doing, expelled those evil-doers from the court, visiting them with threats and scourging. And forthwith he came hastily barefooted, with his house-host, to the pious and most chaste priest, and kneeling down before him besought his forgiveness, offering and promising to amend according to his will whatso wrong his servants had committed. Then that elect servant of God pardoned their fault, neither would he pray that they might be condemned, albeit worthy of condemnation; for he remembered the evangelical saying of the Lord, who saith: I have no pleasure in the death of the wicked, but that he should be converted and live.

OF THE RESTORING TO LIFE OF THE HORSES.

Now when amends were given fully, in the sight of all who were there the horses were made alive again in marvellous sort, insomuch that all glorified God and praised His most glorious power, that had wrought so great a miracle. After this miracle had been seen the king freely gave unto St. Tathan the whole city and all that region for a perpetual inheritance; and again, being admonished by an angel, he prayed that worshipper of the Heavenly One that he would ride forth on the morrow and show a place for a building, which[1] might

[1] Reading *qui* for *quia*.

be given unto God and to himself, for a royal and civic palace. He then very early in the morning mounted his horse and without bridle or halter suffered him to go whithersoever God should direct and lead him; wherefore the horse began to fare from the city under direction and leading of the Most High Director, until he was nigh come to the bank of the Severn.

OF THE GOLDEN FETTER.

And when he was come thither the horse stood with his feet fixed to the ground and bound with a golden fetter, insomuch that though he were constrained yet he went no further. Therefore, beholding the horse so standing, he said :

> Behold the signs of God; the horse stands; here is the place to abide.
> So He counsels thee to build and that here be thy royal habitation.

Thereafter they made of that fetter a staff whereby such as were sick were healed of all manner of infirmities.

Now the place was pleasing unto King Caradoc for his habitation if there had but been a spring of water to the use of them that should dwell there. And when he had spoken to this effect,

> The horse pressed the earth with his feet, the dry ground yielded water,
> Clear water of the spring, even as the blood leaps from a vein in the arm.

OF THE CARRYING AWAY OF THE COW.

A certain night there came robbers from the

country of King Gwynllyw into Gwent and stole the aforesaid cow, leading her away to his court; and there they slew her and divided her flesh and put it into a pot; but by how much the more the flesh was boiled, by so much the more was it raw and bloody in the pot. On the morrow the venerable servant of God, hearing from the herdsman that the cow was stolen, found her slot miraculously imprinted in the rock nigh unto the city. Then did the most holy man say:

> A rock here soft to the tread in the midst of it and made hollow within,
> Footprints clear to see are imprinted in it by the foot of a cow.

Then, tracking with his companions the way by the which the robbers had gone, he found by his skill the slot of one cow and no more, which following he came to the gate of the palace. King Gwynllyw (who till that day was wicked), beholding the innocent man drawing nigh with his companions, commanded the serving-men to set down a pot full of boiling water and to cover it with rushes and set thereover a linen cloth, to be a guileful seat. And the holy and most just man, being come in, was set by such contrivance to sit upon the pot. But the succour of heaven delivered him; for when those deceitful evil-doers supposed that he would fall into the boiling water the seat was made solid, as it had been of stone. And the king, seeing that the lover of the Godhead had been succoured by the divine protection, fell upon his knees, beseeching him to have mercy as touching that most wicked guile. He, therefore, of his part, as a man of true religion, forgave the evil-doing on condition that the king's servants should not again commit their robbery.

And thereafter the cow was restored to him. And when he had so said,[1] they put the flesh and the bones upon the hide, and therewith the cow was made alive and in the sight of all rose up and returned with them.

OF THE MIRACULOUS FIRE.

Now at that time St. Cadoc, being in the flower of his youth, abode in his father's court; and after he had beheld that notable miracle he joined himself by his father's sufferance unto the most learned teacher, to the end that he might be instructed in the knowledge of the scriptures. And one day the fire was extinguished in the master's dwelling-place; wherefore the young man, even Cadoc, was sent to the oven of a certain clown who dwelt nigh that he might fetch fire; the which clown, being froward, hearkened not to his prayer neither was willing to give him fire save only if he would bear it in his cloak. And he, making this covenant, received the fire and bare it in his cloak to his master, neither was his cloak burned with the fire. The coals that remained, so long as they were preserved, did heal sicknesses and were held and reputed health-giving by all those peoples. And when this marvellous miracle was performed the most famous teacher, even Tathan, would not that St. Cadoc (the which was meek and obedient) should longer remain in obedience to a master, because he had seen and heard that God wrought for him so great miracles. Wherefore he departed, unwilling and with tears, from his most dear master, being instructed beyond all the disciples and them that were in the school.

And when he was come home he suffered not

[1] Nothing has been said, as the text stands. The corrections indicate that there has been some confusion.

his father to live in wickedness but rather[1] to do penance for all that he had done amiss; and he exhorted him to pray, to keep continual vigil, to feed the needy, to fast often, and while he fasted to eat every ninth hour a little ashen bread, that is to wit, bread mixed with ashes, and thereafter to drink water. And he was converted and hearkened unto his son's admonitions, despising earthly things and holding fast the heavenly.

OF THE MAID'S MARTYRDOM.

A certain maid, that hight Machuta, kept a flock of sheep that had been given to her charge; and while she kept it, there had come often two robbers (and they were brothers), desiring to steal a ram of three years old, great and exceeding fat; and they were not able. And when they could not steal him without her knowledge they constrained her to enter with her flock into the forest, and there they took away the ram and slew him, and thereafter they smote off the head of the innocent maid lest haply she should make known their theft and rape. Thereafter the flock, being without a shepherd and scattered abroad, returned at evening unto the sheepfold; and word was brought unto the meek and holy man that they had come without the maid and the ram. At which tidings he grieved, and all with him, for the loss of that most faithful maid. And in the next night, while they watched and prayed that God would declare unto them whither the maid was gone (whereof they were in doubt), there came to the door of their habitation those two brethren, the murderers, confessing that they had

[1] Lit. "till."

stolen the ram and (the which was worse) had done murder. And being stricken by grief they cried aloud, beseeching absolution for their sins; saying: We will show you the place of the martyrdom, that ye be no longer in doubt. And when he had heard them he bade them go unto the bishop and after confession made to perform such penance as he should lay upon them. And when dawn arose he fared with a company of his clergy to the place whereof they had told him; and therein they found the martyred[1] maid, even as the robbers had said. In the same place he builded a church to the honour of the virgin Machuta. But he would not that the body of the virgin should there abide, but rather in a place where it should lie alone; wherefore it was borne unto Caerwent and was buried there in the floor of the church; whose soul rest in peace for ever.

The swineherd Tecychius (who afterwards, being converted, became a holy hermit) complained unto St. Tathan concerning the dryness of the earth in the place where he kept the herd of swine. And when his complaints and his prayer were heard by the Most High Auditor, there flowed a most clear spring and yet floweth and faileth not.

The most blessed Tathan had two tame doves, the which were wont to descend and play upon the table, in such sort that he was consoled by the sight and the sound of their movement and voices.[9] And on a day, as they flew between the refectory and the church, a kite seized one of them. The clerks, beholding how he had carried her away, told their master thereof; who, hearing it, grieved over it, yet

[1] The corrupt Latin word is evidently an attempt at a passive participle. [2] *Modulatio*, since both *videre* and *audire* are used, seems to refer to the *rhythm* both of the birds' movement and their voices.

hoped that the power of God would yet restore her.[1] On the morrow, when he came to the hospice, having celebrated mass, the greedy kite descended, holding the dove in his claws, and restored her free and safe before the feet of the most holy teacher. And when he saw it he rejoiced, saying:

> Lo, the dove now liveth that late was dead;
> She flieth and taketh her pastime, neither is any wound in her breast.
> I praise the Creator who giveth consolation to his servant.
> He hath given this bird; he hath sent her to me out of the power of the swift kite.

The aforesaid swineherd came on a day to his most pious lord, even Tathan, complaining him grievously of the loss of his young swine. When he was come his lord asked of him what he sought or what had befallen him. And he, fearing greatly lest the saint should be wroth because of his words, made answer: A most fierce she-wolf, saith he, hath visited the herd of swine during this week and hath carried off certain young swine, the litter of one sow; yea, of seven that were alive is none now remaining. I follow the footsteps of the greedy wolf. She entereth a cave. I cannot stay her. So she feedeth her young with the flesh of swine. I grieve for it. Now do thou help me because of my grief. And when he had heard this he made answer to the complaints of the swineherd, saying: Go, faithful servant, neither grieve any more, because God by my prayers shall tame the fierceness of the wolf that she no more do such mischief as she did heretofore. Wherefore the swineherd returned

[1] The Latin is a confusion between the passive and the active constructions.

joyfully to his herd; and on the morrow, early, he beheld the wolf coming, bearing her cub in her mouth, and she loosed her hold and left him, as if he were another's, at the door, and, being made tame and not as a wild beast, fared into the forest. The cub, being left there, by God's working came forthwith unto the sow whose litter was stolen and sucked her paps as if she had been his dam. So was he nurtured and grew, like as a watch-dog and not a wolf, being a guardian in the forest. Thereafter, for the space of three years no beast harmed the herd, nor any robber. And at the end of the third year, he visited the habitation of his lord, even Tathan, as his wont was each day; and for some cause the serving-man was angered at him and smote him in the side. And being wroth for the blow and turning himself about three times he went back to the wood, neither returned again to the herd because of his wrath and indignation. Wherefore the wolf restored the young swine to the venerable Tathan. What thing more marvellous was ever heard than so great a miracle?

When the most holy Tathan's spirit was departing out of his body angels out of heaven joined themselves unto it and were seen as it came forth; for an angelic brightness filled the chamber, being of a sweet odour in the nostrils of all. Their nostrils, being filled with that fragrant odour, felt the sweetness thereof, like as honey in the comb. Then did the unspotted soul of the most blessed Tathan the Confessor pass away; whose festival we celebrate to-day with especial affection. Who would not celebrate with affection the glory of this day? Who would not laud and honour the worth of his honour and holiness? For he was the father of all Gwent.

Father they called him and yet call him, they that dwell therein. None there was that had dared to hurt any that was his ; yea, if one should have done hurt he were chastised as a man of guilt. The defender he was of the people that dwelt in the forest, their refuge without harm. With long-suffering he endured all things that befell him ; he was never wroth, but of a sober mind as a dove. Whatsoever was given him he gave freely again, and to them that asked he denied nothing. There was not a more ready giver in all the coast of the west. He received strangers and gave them entertainment; the hungry, that were hard beset with famine, and the thirsty with drought he satisfied abundantly. The naked he covered from the cold, to prisoners he brought consolation, to the sick and the widows he gave succour; seeking the things which are eternal rather than such as pass away. St. Tathan lived a virgin, serving God, following his Lord in celestial glory. After his death he was buried in the floor of the church, and his seven disciples that were with him clave unto their master's tomb ; even him whom God chose and brought into[1] the eternal land of glory.

[1] Lat. 'in.'

BUCHED SEINT Y KATRIN.

(B.M. Cott. MS. Titus, D. xxii, f. 175.)

f.175b. A Rglϑydi gϑarandeϑch a dyellϑch yr hyn ‖ adywedaf yϑch. or wyry vendigeit aelwir ſeint | ykatrin. Merch oed hi y vrenhin conſtantinobyl | yr hϑn aelwit yn lladyn alexander. yr honn a | dechreuaϑd oe hyeuengtit[1] waſſanaethu duϑ. | Ny dywaϑt kelwyd eiryoet. ac nyt oed oet ar=|nei namyn deunaϑ mlϑyd pan vfudhaaϑd yg=|gwaſſanaeth duϑ. ac morϑyndaϑt yduϑ.

Yn alexandria yd oed vrenhin agaſſai duϑ | ar ſeint yn vaϑr Maxen y gelwit. ac agafas | emelltith duϑ ar criſtogyon. ac ef awnaeth | gwled uaϑr. ac aorchymynnaϑd y baϑp oe wlat | dyuot yno y aberthu oe dϑyweu ef. ar neb ny | delhei attaϑ y dodit ygkarchar. yrci kyuoeth |aϑc adoethant yno ac anregyon maϑr gantunt. | ar rei tlaϑt a hanregaſſant ef herϑyd eu gallu. | yny wlat honno yd oed vorwyn wyry
f.176. aelwit ‖ katrin. ac ny deuei hi y waſſanaethu ef. nac y | wneuthur aberth y eu dwyweu. ac ynteu a er=|chis hebohir dϑyn y vorwyn attaϑ ef. ac ϑynteu | ae dugaſſant hi. ar gϑr drϑc hϑnnϑ adechreuaϑd | dywedut ϑrthi. Ha vorwyn dec heb ef y bϑy y | credy di. mi aorchymynnaf ytti gredu ym duϑ i. | ac onychredy megys y crettϑyf inneu. myn y | ffyd adylyaf y apolin. atheruagaϑnt uchel mi | abaraf dy diuetha heb ohir. ath grogi mal lleidyr. neu dydodi ygkarchar kadarn. hyt | na welych nath draet nath dϑylaϑ os y ieſſu | y credy di. Mi agredaf heb y katrin y

[1] The first e was omitted by the scribe and afterwards inserted above (by the same hand).

vab | meir yꝛ hϭn arodes eneit a bywyt a ſynnϭyr |
anerth agrym ymi. y hϭnnϭ y credafi. ac ef a | en-
rydedaf. ac ẏndaϭ ymae vyggobeith. vygcoꝛf. | a eſſy
f.176b. di ylad. Mi agredaf hagen om caſſon yn ‖ yr arglϭyd
adichaϭn ſſad yr eneit ar coꝛf. | a maxen alidyaϭd
yn vaϭꝛ pan dywaϭt hi | o duϭ. ac yna y gelwis ef
rei oe waſnaeth | wyꝛ. ac erchi udunt dodi katrin
ygkarchar | ar voꝛϭyn agarcharϭyt. ac eiſſoes duϭ
aro=|des trugared idi arodi ryϭ oleuni yny ytto=|ed
yꝛ eol oſſ yn oleu yꝛ egylyon adoethant | ywaeret.
a ryϭ lewenyd awnaethant yꝛ | voꝛϭyn hyt nat oed
vn[1] dyn yny byt a aſſei | y dywedut. nachaſſon. y
vedyſſyaϭ nac | yſgolheic y yſcriuennu. Moꝛϭyn
duϭ nac | ofynha di namyn cret. yn gadarn. y mae |
dy le wedy y arlϭyaϭ rac bꝛon duϭ. ac yno | ydodir[2]
coꝛon am dy ben di. Maxen a elwis | y wyr attaϭ
ac a ovynnaϭd kyghoꝛ udu*nt* | pa delϭ y gaſſei ef troi
f.177. medϭl y voꝛwyn | y ϭꝛth duϭ. a gϭaſſanaethu apolin
y duϭ ef. | ygyghoꝛwyr aerchis idaϭ anuon yndian-
not | yn ol yꝛ athꝛaϭon goꝛeu oe wlat o dilechtit | ac
aſtronomi. megys y[3] oꝛuot ar y voꝛϭyn. | yꝛ athraϭon
adoethant hyt yno. A maxen a | dywaϭt ϭꝛthunt val yd
oed y voꝛϭyn ffol ael=|wit katrin ny chꝛedei oe duϭ ef.
oꝛ geſſϭch | chϭi y goꝛuot hi. mi arodaf yϭch[4] digaϭn
o | eur ac aryant. yꝛ athꝛo kyntaf adoeth yno | ady-
waϭt ϭꝛth y voꝛϭyn heb ohir. Tidi heb | ef a dyly
dechꝛeu. Kanys oth achaϭs di ydoeth | am ni yman.
ac y kaϭſſam ni lavꝛ maϭꝛ. | ac o achaϭs hynny y
dylyy di dangos dy | ſynhϭyꝛeu. ac o dyna gofyn yn
ſynhϭyꝛ nin=|heu. y voꝛwyn adywaϭt dan owenu. yn |
ſ.177b. wir ydywedafi ytti. bychan yclotuoꝛafi chϭi. ‖ kannyt
atwaenaϭch chϭi vy duϭ i. achanys | dylyafi dywedut

[1] The v is a correction from y. [2] The r added above, perhaps by a different hand, but more probably by the original scribe. [3] The y added above; see note 2. [4] The ϭ added above, by the original hand.

ohanaϑ[1] ef. gϑrthodϑch chϑi | aϑch keluydyt yrdaϑ
ef. yna y dywaϑt yr ath=|ro. Merch ydec heb ef
ybϑy ycredy di. Paham | y gϑrthody di yn dwyeu ni
atteb ym heb ohir. | Mi agredaf heb hi y vn mab meir
aanet or wy=|ry lan heb pechaϑt a heb folineb. ac heb
gymyſc | yndaϑ odrϑc. ac a odefaϑd agheu kadarn |
dros yn pechaϑt ni. athrϑydaϑ ef yn rydhaw=|yt ni
oboeneu uffern. ac ydeuϑn yr llewenyd | brenhinaϑl
yr hϑn ny deruyd vyth. yna y dy=|waϑt yr athro. yn
aϑr y clywaſi folineb heb | ef. kymryt o ieſſu knaϑt
heb pechaϑt aheb | folineb. yr erbyn dylyet yϑ
hynny. bot mab | yr wyry. ny allei hynny vot vyth.
a gallu kaf=|fel hynny heb pechaϑt. Kelwyd ady-
f.178. wedy heb ‖ yvorwyn achanys o vab y dywedy di.
bychan | iaϑn yϑ dyſynhϑyr Ieſſu a doeth or yſprzyt
glan. | ny wnaeth duϑ anedigaeth oveir y ganet ef. |
Ieſſu adoeth trϑy yſprzyt glan attei hi. megys y |
mae yſcriuenedic yny gret. ahϑnnϑ yſſyd holl
allu=|aϑc. ac ny oes dim aallo bot yny erbyn ef. | Pa-
ham weithyon na allei ef y eni or wyry. at=|teb ym
bellach heb hi athro kelwydawc. Hϑnnϑ | a atteb-
aϑd trϑy trϑy[1] lit maϑr ac o vreid y gallei | ef dywedut.
rac llit. ac yna ydywaϑt ef. Mi | a brofaf heb ef. nat
oes wirioned yth atteb di. | ot yttiϑ megys ydywedy
di. duϑ yſſyd dyn a duϑ | yſſyd vab. pa delϑ y-
gallei vab duϑ varϑ na | godef agheu marϑaϑl. ny
dichaϑn ef marϑ | gan iaϑn kanyt oes agheu yny
anyan ef. | Os marϑ vyd dyn. ny dichaϑn ef godef
f.178b. agheu ‖ megys duϑ. na dyuot yn vyϑ gϑedy bei varϑ. |
Pa delϑ y dichaϑn dyn gorzuot agheu. Os duϑ | ynteu
a vu varϑ. cam oed hynny heb ef. ac | yn erbyn
anyan yd ϑyt yn dywedut. ac yn | erbyn dylyet duϑ
neu dyn ydichaϑn ef varϑ. | A reit yϑ yvot ef ae
ynduϑ ae yndyn. kanny | dichaϑn ef vot namyn yn

[1] *sic.*

vn o honnunt[1]. | Pan deruynaȣd ef y ymadzaȣd.
hitheu a at=|tebaȣd mal mozȣyn doeth. yn erbyn
ywirioned | y mae dy ymadzaȣd di heb hi. ȣzth
namynny gre=|du. ny chredu di vot yn wir adywedaf
i. bot | ieſſu yn duȣ ac yn dyn. oz mynny di wybot
y | wirioned. gȣaret yſyberwyt yſſyd yth gallon. |
ka*n*nyt oes wirioned ygyt athi. Dyret ti yn diſ=|
gyble[2] ymi heb katrin. ami abaraf ytt wybot y=|wir-
f.179. ioned. yna ydywaȣt yz athzo mi a gredaf || heb ef yz
yſpzyt glan. ac yz mab ac y duȣ holl=|gyuoethaȣc. ac
aȣzthodaf vaxen druan. yz ath=|raȣon ereill a gredaſ-
ſant megys hynny. a maxen | heb ohir a beris llofgi
yz athzawon. eiſſoes duȣ a | dangoſſes y dzugared ef.
ny medaȣd dim oz tan | arnunt ȣy nac ar eudillat.
yz egylyon adoeth=|ant yno. ac adugaſſant yz eneideu
hynny | geir bzon duȣ. Ac yno y dodet cozon am ben |
pob vn ohonunt. ac yna ywaȣt[3] maxen ȣzth | gatrin.
Ha vozȣyn dec heb ef cret ti etto ym | kyfreith i. a
mi ath gymeraf yn wreic ym. | amyvi avyd bzenhin.
athitheu yn vzenhines. | a mi abaraf wneuthur delȣ
yny dref aelwir | alexandza o eur oll yn gyffelyb y
duȣ. aphȣy=|bynnac ael y ffozd yno ȣynt a uvydha-
ant ytti. | ac val hynny ythenrydedir. yna yd attebaȣd
f.179b. || y vendigeit gratrin.[3] yd ȣyt yn ynuydu heb | hi
yz arglȣyd a garaf i. ac ny pheidyaf ay | garyat ef. yz
dim bydaȣl. gozwac oll yȣ dy | ymadzaȣd di. ymadaȣ
o honaf i. am harglȣyd | yz hȣn yſſyd gryaȣdyz nef
a daear yz gȣz dzȣc | yſgymyn. teilȣg oedȣn ym lluſ-
gaȣ ȣzth vygcro=|gi. ac yna y llidyaȣd maxen yn
vaȣz. ac y gelwis | ywaſſanaethwyz attaȣ. adywedut
ȣzthunt. | kymerȣch yz ynvyt hon a rȣymȣch hi ȣzth |
bzen. a maedȣch[5] hi agȣial. yny debyckoch y | marȣ.

[1] The o is written separately, as in Rees. In *Y Cymmrodor* xiii, 89, it is given as one word with honnunt. [2] The le inserted above the line by another hand. [3] *sic*. [5] The ae is perhaps a correction.

argϭyꝛ dꝛϭc hynny ae maedaſſant hi. | yny reddaϭd
y gϭaet aſſan ym pob ſſe ar y | choꝛf. mal y redei
y dϭfyꝛ y gaeaf. ac yny | yttoed ychnaϭt gϭyn hi yn
velyn megys | y violet. a maxen a dywaϭt yna ϭꝛth
f.180. ga=|trin. Gϭꝛthot heb ohir vab meir. ac onys=[1]||
gϭꝛthody ti agoſſy dy vywyt. yna y dywaϭt | moꝛϭyn
duϭ. a dꝛuan ynvyt y dywedy di. | vym poen i. am
dolur yd ϭyf yn eudiodef yꝛ | karyat duϭ. yn wir y
dywedaf ytti. melyſſach | yϭ gennyf ϭynt noꝛ mel.
ar ſſefrith melyſſaf. | kymerϭch hi heb y maxen a
dodϭch y myϭn | carchar kadarn hyt na chaffo hi na
bϭyt na | diaϭt. ygcarchar y dodet hi. ac eiſſoes ieſſu |
mab meir ny adaϭd y waſſanaethuoꝛϭyn heb | gof.
ef a anuones y egylyon attei y rei a rodaſſant | y ryϭ
lewenyd hyt nat oed vn[2] dyn yny byt | a aſſei dywedut
y ſſywenyd hϭnnϭ ar digrifϭch. | na chaſſon. y vedyl-
yaϭ nac yfcolheic y yfcri=|uennu meint y ſſewenyd
hϭnnϭ ar digrifϭch | awnai yꝛ egylyon y gatrin ar
ſſewenyd hϭn=|nϭ aglyϭei boꝛffir. ac ynteu aaeth at
f.180b. yvꝛen=||hines. ac adywaϭt idi y ſſewenyd aglywei
ef | ynyꝛ eol. ac yna yd aethant yſſ deu yndirgel |
trϭy obeith da yn duϭ. ac ny wydyat maxen | vꝛen-
hin dim oe mynetyat ϭy. yny geol y gϭe=|lynt ϭy
oleuat. hyt nat oed haϭd yd dyn yny | byt oſſ dy-
wedut y decuet ran y kerdeu ar di=|danϭch ar ſſew-
enyd aoed yno. ac yna y gal=|waſſant ϭy ar gatrin.
moꝛϭyn duϭ. ac y dy=|wedaſſant neur dꝛoef yn caſſ-
onneu ni oſſ att | ieſſu griſt mab meir. ac ygkardaϭt
gϭedia | dꝛoſſom. ani a ymwꝛthodϭn ayolkyn. ather=|
uagaϭnt ac apolin. ac agredϭn y diodeify=|eint duϭ ae
gyuodedigaeth. ac yna ydywaϭt | y voꝛϭyn. y ieſſu
griſt duϭ trugaraϭc creaϭdyr | pob peth y diolchafi
hynny. Merthyri vydϭch | chϭi yꝛ y garyat ef. ac
f.181. nac ofynheϭch dim. ac || aat[3] vaxen yd aethant dꝛach-

[1] *sic* apparently. [2] The v is a correction from y. [3] *sic*.

efyn. Maxen y gʊʒ | dʒʊc hʊnnʊ aberis dʊyn kattrin rac y vron ef. | ac aberis y phoeni o lawer amryʊ boeneu. | Maxen heb y vrenhines. cam maʊr yd ʊyt yny | wneuthur achatrin yr credu o honei y duʊ. ac | y ieſſu yʒ hʊn awnaeth pob peth. tat a mab | a holl gyuoethaʊc yʊ ef. a truan a vaxen cam | ydʊyt yny wneuthyr. yn enryded yʒ tat maʊʒ | a meir y vam. ac yduʊ hollgyuoethaʊc yd ym=|rodafi. a maxen dʒuan aʊʒthodaf. atherua=|gaʊnt ac apolin Nyt oes arnafi ovyn dyboeneu | di. ac yna y dechʒeuaʊd maxen ynuydu. a galʊ | ywaſſanaethwyr attaʊ. ac yd erchis udunt | kymryt yvʒenhines ae maedu a gʊial bʒeiſc y=|ny vei varʊ. a gʊedy hynny crogʊch hi heb ef | herʊyd y gʊallt. athoʒrʊch y bʒonneu ymeith. ||
f.181b. aphan vo marʊ na chledʊch hi namyn rydheʊch | y choʒff yʒ kʊn. Pan gigleu poʒffir hynny y dy=|waʊt. ynteu. Maxen gi taeaʊc[1] truan ʊyt ti. ach|yflaʊn ʊyt oʒ dieuyl. dy wʒeic abereiſt y hageu. | Paham dʒuan na leueſſit cladu ychoʒff hi. tei=|lʊng oedut ti yth luſgaʊ. yna ydywaʊt maxen. | ʊʒth y wyʒ. kymerʊch boʒffir heb ohir a dygʊch y | eneit y gantaʊ ae aelodeu. A phoʒffir a gyuodes | y ar y veingk. ac agymerth yſcol yny laʊ a | phedeirmil a ladaʊd o wyr maxen rac y vʒon. | ar gyment[2] arall a vʒathaʊd. a maxen yn edʒych. | Ac yna yd ofynhaaʊd maxen ac y crynaʊd | rac ofyn o debygu y lledit ynteu yny diwed. acha=|trin pan weles hynny adywaʊt ʊʒth boʒffir. Peit allad. achoffa diodeifyeint duʊ yn harglʊyd ni | ieſſu griſt moʒ vvyd y
f.182. godefaʊd ef heb ymlad || heb ymgeinyaʊ. os yʒ duʊ ymynny di dy va=|rʊ. a bot yn verthir yʒ duʊ. ny dylyy di ym=|lad. namyn uvydhau y agheu. yna ydywaʊt poʒfir yd ʊyfi ar y cam. Moʒʊyn duʊ gʊedia |

[1] MS. gitaeaʊc, in one word, but the (original) scribe has inserted an apostrophe after the i to show that the words are to be separated. [2] *sic*; *not* gymeint, as Rees.

dzoſſofi ar ieſſu. ac y titheu yd ymrodafi. | arglϑyd
hoſſgyuoethaϑc. a maxen dzuan | aϑzthodaf. ar yſgol
yna a vϑzyaϑd ef oe laϑ | yny dozres yn dzyſſeu oſſ.
Maxen yna a ozchy=[1]|mynnaϑd ſſuſgaϑ pozffir ar
vzenhines a ſſad | eu penneu. ar egylyon aduc eneideu
y rei ben=|digeit hynny rac bzon ieſſu griſt val yd |
aethant oe kyzf. Dyϑet heb y maxen ϑzth | gatrin.
Gϑzthot ti vab meir. ac nycheffy | vn dzϑc ar dy gozf.
cret ym dwyϑeu i. | ac ymi. a mi a uadeuaf ytt bop
f.182b. peth | Mi a gredaf yduϑ hoſſgyuoethaϑc heb hi.[2] ‖ yz
arglϑyd awnaeth pob peth. ac oz mynny di=|
theu gredu ual hynny. yna y bydy di vygkar=|yat i. ac yd
ymrodϑn y waſſanaethu an creaϑ=|dyr. Maxen
aweles yna na mynnei hi dim oe | ewyſſys ef. namyn
credu awnai hi y ieſſu mab | meir. y harglϑyd hi. yg
kaſſon maxen ydoed | diruaϑz dolur aſſit ϑzth y vozϑyn wyry. | yno yd oed gϑz aelwit curſates yz hϑn
aga=|fas emeſſtith duϑ. Arglϑyd vzenhin heb y | tϑyſſϑz hϑnnϑ mi a baraf ytt beiryant heb | ohir ae hofynhao hi yn vaϑz.[3] ac yna y gϑ=|naeth ef pedeir rot. a
phob vn ohonunt yn | troi yn erbyn[4] ygilyd. a danned odur vdunt. | ac ar[5] y rei hynny y dodet y
vozϑyn. katrin ae=|dzychaϑd parth ar nef. ac awed-
f.183. iaϑd duϑ | ual hyn. y bzenhin uchaf mi a adolygaf ‖
ytti trugared ym heneit. ac yz aϑz hon yd | ϑyf ym
hageu. ac ym gϑaet ym bedydyir. i. | y dynnyon
truein dzϑc adzoaſſant y rodeu | yn ebzϑyd. eiſſyoes
ieſſu vab meir ny adaϑd ef | heb gof y vozϑyn. y
egylyon ef a anuones | attei. ac adozraſſant y rodeu.

[1] The y is written over the = and in the margin; apparently, therefore, the scribe at first omitted it. [2] The preceding three words are written as one, but only for reasons of space. [3] Rees translates 'I will make *her to obey thee* ere long *and* will closely *examine* her.' It should of course be 'I will make *thee an engine* ere long, *which* will *frighten* her exceedingly.' [4] The r inserted above by the original scribe. [5] Inserted above by the original scribe.

ac eudꝛyllyeu | llymyon ϭy oꝛ truein agcredadun a-
ladaſſant | degmil adeugeint. a llawer oc aweles y
gϭ|yꝛtheu hynny agredaſſant yꝛ arglϭyd duϭ. | athꝛϭy
vaxen y llas y rei agradaϭd[1] oll. ac eu=|heneideu a
aethant y baradϭys. a maxen | vꝛenhin alidyaϭd am
lad y wyꝛ. ac a vedyly=|aϭd pa delϭ y gallei ef llad
y voꝛwyn. ac yna | ydywaϭt ef ϭꝛth voꝛϭyn duϭ ym-
adꝛaϭd | geu. Medylya di voꝛwyn dec etto achꝛet
f.183b. ym | dwyϭeu. i. ac achaϭs dy decket ti. ageffy || dy
eneit. ac yna yd attebaϭd moꝛϭyn duϭ. | nythal dim
dy ymadꝛaϭd di heb hi. nyt oes | arnafi ofyn dim oth
boeneu di. Kanys o | lewenyd tragywydaϭl yd ϭyf
diogel. i. yꝛ | hϭnn ny deruyd vyth. y truan vaxen a
dy=|waϭt yna ϭꝛth ywyr Arglϭydi beth agyg=|hoꝛ-
ϭch chϭi ymi. padelϭ y dielir y hynuytrϭ=|yd ar
gatrin am na chꝛet hi ym dϭyweu i. | yna ydywaϭt
y gwyr dꝛϭc o vn llef. Dy|gϭch hi y maes oꝛ dꝛef
y lad yphenn. ac y=|na yducpϭyt y voꝛϭyn oꝛ dꝛef
allan. ac yd | yſpeilϭyt. a llawer gwϭꝛeic a oed yna
yn wy=|laϭ ac yn kϭynaϭ am gatrin moꝛϭyn duϭ. vn |
truan oꝛ dynyon emelldigedic hynny a dynna=|ϭd
cledyf llym. ac a erchis idi eſtynnu eu phen. | agϭedy
f.184. hynny heb ef. ti agolly dy ben tec. || vymbꝛaϭt ytec
heb hi arho ychydic vn wedi | awnafi ym harglϭyd
creaϭdyꝛ nef a daear. | tat a mab ac yſpꝛyt glan. vn
duϭ yn yſcriuen=|nedic. y bꝛenhin uchaf mi aadolygaf
ytt tru=|gared ymheneit. ac y bop criſtaϭn oꝛ agret=|
tont ynot ti yn gadarn. Mi aadolygaf hyt yꝛ dy
enϭ uchel di. arglϭyd. yneb agretto ym diodeifyeint.
i. ac ae koffao diffryt y rei hy*n*ny | rac eu gelynyon
a rodi trugared oe heneidyeu.[2] | ar neb adel att vy
coꝛff i. ac ae keiſſyo trϭy dy | enϭ di. rodi yechyt udunt
oe heineu ybꝛen=|hin uchaf yny dꝛindaϭt. dyro ymi
waret yꝛ | dynyon truein hyn yman yſſyd ym poeni.

[1] *Sic.* [2] The y inserted above by the original scribe.

yꝛ | dy dꝛugared di madeu udunt y ffolineb hϭn[1] |
kanny wdant beth ymaent yny wneuthur | ymi. a
f.184b. mineu ae madeuaf udunt. ac ythlaϭ[2] ‖ ditheu arglϭyd
y goꝛchymynnafi vy yſpꝛyt. | yna ydoeth agel att
gatrin. ac y dywaϭt | ϭꝛthi. Gennyfi yd anuones
ieſſu vab meir | y ganhatau ytti oll yꝛ hyn aercheiſt
idaϭ. | Dyret heb ohir oꝛ boen hon y lywenyd diogel |
tragywydaϭl. yna ydywaϭt katrin ϭꝛth y gϭꝛ tru=|an.
llad di vym pen i. yꝛ aϭꝛ hon. kanys vy arglϭ= | yd i.
a anuones attaf i. y erchi ym dyuot yꝛ lle=|wenyd
ny deruyd vyth. ar gϭꝛ dꝛϭc hϭnnϭ ala=|daϭd y phen
hi yna. allaeth yn lle gϭaet a re=|daϭd allan. ar egyl-
yon a dugaſſant eneit y vo=|ꝛϭyn vendigeit yꝛ nef.
ae choꝛff agladaſſant ym | mynyd ſynai. ar neb adel
yno y geiſſyaϭ gϭa=|ret a iechyt ac agrettont y dio-
deifyeint hi | ϭynt ae kaffant. a phedeir ffrϭt yſſyd
yn re=|dec trϭy y bed hi oe bꝛonneu o oleϭ. Trϭy
f.185. yrei ‖ hynny y kafas llawer o wyr a gϭꝛaged wa=|ret.
ac nyt oes neb dyn awypo eu rif. ahyn=|ny awnaeth
duϭ yꝛ di hi. a ninneu a adoly=|gϭn yduϭ yn iachϭy-
aϭdyr ni trugared yn | heneideu. ac arodho yni
vywyt yny byt hϭn | yma. megys y gallom dyuot y
diwed da acha=|ru duϭ. ae waſſanaethu megys y
delhom yꝛ llewenyd ny deruyd vyth yꝛ caryat ſeint.
y | katrin. Amen.

[1]The last three words are run into one, but only through lack of space. [2] Two dashes (=) have been added after this, but apparently by another hand.

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